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THEOLOGI

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Godet on the

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EDINI

T. & T. CLARK, 38

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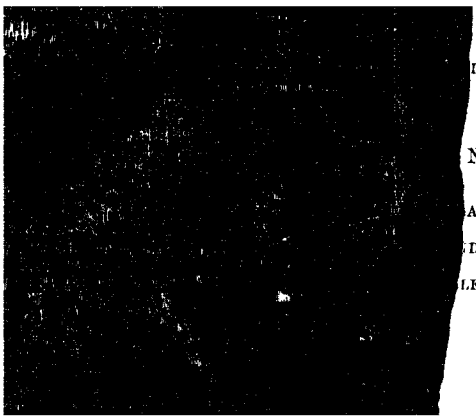

D GIBB,

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AMS, AND CO.

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COM

GOSPEL

With a C

TRANSLATED FROM

F.

PROFESSOR O

BY M. D. CU

VOL

EDI

T. & T. CLARK,

PREF

THE first part of thi
been translated by
earlier part of this
on St. Luke. The
translated by Miss T
Apologetic Works, etc.

EDINBURGH, *May* 1877.

COMMENTAR

FI

THI

II. 1–11. THE FIRST M

JESUS, after being
had manife
miraculous know
relation which
glory before their eyes
their faith, embracing thi
to rise to the height of
this passage (ver. 11).

This first miracle take
as it were, the point of u
life within which Jesus
activity which He is al
amiable qualities with w
hearth are displayed onc
He quits this domain He
It is His royal adieu to
brother, kinsman.

Ver. 1. "*And the thi*
of Galilee; and the moth
of twenty odd leagues in
of John's baptism from

days' walking. The
erpretation of the text,
lay of departure. The
y that on which the
On the third, the
in the region of Cana
simply explained: *the*
ce that on which John
Sanhedrim, i. 19.—We
ces in Galilee bearing
be called *Kana-el-Jelil*
vo hours and a half to
led *Kefr-Kenna* (*village*
alf east from Nazareth.
o vogue, the choice is
; such is M. Renan's
stenberg, however, has
irst, he says, is only a
n capable of preserving
f the place. What if
how, the situation
ive. This date:

.) relates that he was guided
height of the Wely Ismail,
surrounding regions, and that
the N.-W., a place called *Kana*
Cana of Galilee of our Gospel.
a note I took at Nazareth itself
conversation with a competent
smail. He affirmed that the real
s *Khurbet-Cana*, and that it was
Höflichkeit) that Robinson's guide,
of the celebrated traveller, pro-
ich has no existence whatever in
work published in *Palestine Ex-*
issionary at Nazareth, who gives
n dispute. He shows how Chris-
fr-Kenna, where there are found
at Khurbet-Cana; next, how a
d finally the whole account of
efr-Kenna.—On the other hand,
ne other chroniclers, in favour of
e name *Kana el Jelil* has no exist-

"*the third day*," covers
passage to ver. 11; it
arrival that the miracle
He did not arrive at Na
day, Jesus might yet h
near town of Kefr-Ker
with the Cana of Robi
He arrived at Kefr-K
Nazareth. If Nathana
(xxi. 2) at the time w
Jesus of the marriage w
presence of His family t
thither directly. Besid
appears iv. 46 and xxi. 2
tion intended to distingu
the same name, situate
which mention is made
Phœnicia). There is t
existence of *two* towns of
perly so called, in the tim

The *name* of the mot
exactly because John supp
—it might have been add
is as the mother of Jesus
portant part which she do
was there only with a v
from the connection of the
Mary was there. Mary ha
viously, as is supposed by
(pp. 74 and 75). The latt
that "probably part of th
Cana;" as if in that case
Nathanael, who was of Can
Him as unknown to him, a

Ver. 2. "*And both Jesus*
marriage."—There is a contr
in speaking of Mary, and th
and His disciples. Jesus
whereas Mary was already t
it appears that the family in

ikewise proved by the
the following scene.—
disciples were invited
person of their Master.
translates: *had been*
ling to His baptism
er? Two very impro-
endix: *as well as His*
ing.
ne,[1] *the mother of Jesus*
—Marriages sometimes
week (Gen. xxix. 27;
circumstance is usually
But it is in every way
the arrival of those six
His disciples. As to
had no more wine; for
sumed," is it not obvi-
ginal text? What does
"They have no wine"?
hat she meant to induce
the whole company the
of Jesus would signify:
to me? My hour *for*
n explanation needs no
our," always used in our
would suffice to show its
that of Calvin, according
h Jesus to address to them
mpany should grow weary,
shame of the bridegroom!"
," has some analogy to the
"He whom Thou lovest is
ssistance. But how comes
to Jesus to ask His assist-
es she think of a miracle?

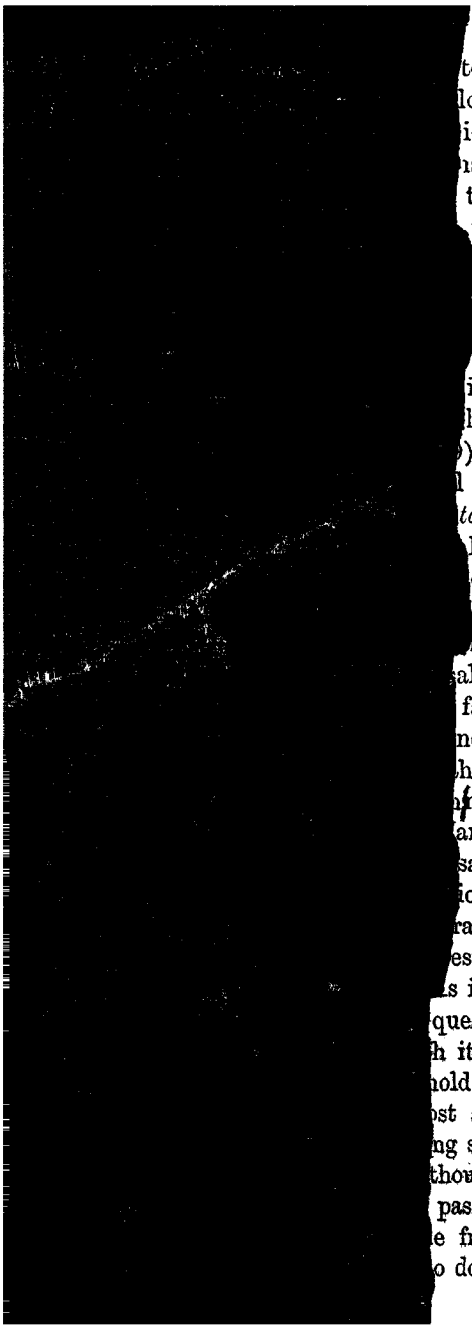
ls ελειπεν ο οινος του γαμου ειπα. The
ειχον οτι συνετελεσθη ο οινος του γαμου
e documents of the *Itala* (a b f f²),
l by Tischendorf in his 8th ed.

Meyer thinks not; for
wrought one. Mary t
of natural help; and
lowering His claims, si
in me resources which
which thou shalt see
Father shall strike."
servants: "*Whatsoever*
difficulty. But this
asks *less* than Jesus i
meaning of the words
rather leads us to su
into a domain exclusi
interference with His
other means than a m
bridegroom from his e
planation on this point.
means, would she have ad
therefore, she desires mi
such an idea? Hase a
already performed mira
excludes this hypothesis
that He had at least sh
life peculiar gifts and p
pedients which occur so
which have cost him such
In reality, it amounts to
in mind (1) that the cau
pected presence of our L
then, that Jesus should be
we ought to have regard to
whole of this company, an
at this time. The disciple
Judea—the solemn declara
baptism scene which John
supernatural knowledge. w
with Nathanael, and, finall
Jesus of a heaven hencefor
descending . . . .; the e
σημεῖα αἰτεῖν which St. Pa

ust have been excited
ingle fact that Jesus
would have sufficed to
on which He had just
memory of the mar-
panied her son's birth
hat moment in Mary's
ur of His Messianic
Ἰσραήλ (Luke i. 80),
hat it belongs, as the
f His future greatness,
? She is accustomed
s the first opportunity
If the saying of Mary
vill be understood that
istance on behalf of the
gurating His Messianic
this want of wine, she
he angel ascending and
life would have served
the same result: "Thou
Thyself!" As to Jesus,
ird form of His tempta-
He is invited to make a
sses beyond the measure
From this point of view,

n, what have I to do with
—This answer of Jesus
in the domain into which
artial refusal with which
uest. In the career upon
s depends only on His
My Father and I. Mary
he *servant of Jehovah*, and
n question, cease to see in
at is there between me and
n the O. T., and sometimes
mp. Judg. xi. 12; 2 Sam.
Kings iii. 13. There is

quoted the reply of a
the moment when thei
shipwreck was an evil
and *thee*, O man? V
to play the wit!" Th
stenberg says, that the
one of the interlocuto
other. Mary had, inde
passing over the life o
with our religious kno
fact the practical co
sonally. Jesus is obli
would assume over Hi
woman, is thereby exp
Jesus was speaking, as
nothing at variance w
Cassius, a queen is acco
Jesus employs it in ad
unutterable tenderness, w
for the last time, xix. 26
sphere on which Jesus h
Him than a simple wom
well observes, "is the beg
middle point of this ed
of Jesus: "*Who is my*
(Matt. xii. 46 et seq.)
Woman (xix. 26), which
between the mother and
the first time the edge of
cross shall pierce her hear
petency, Jesus gives a rea
"*Mine hour is not yet come,*
mius, Meyer, Hengstenber
Herrn Jesu, p. 374), in a
for working the wished-f
subsequent words, those c
(1) that Jesus received la
sign which allowed Him
wish; (2) that He let her
new circumstance. This



to the present moment
ld He say: "*not yet*"?
ion will be granted to
ıse given to the phrase
the grave and solemn
term throughout our
from this meaning, it
Gregory Nazianzen:
my autonomy, *come?*"
e phrase "*mine hour*"
it stands in connection
her passages in John:
); "*The hour is come*"
those passages, is in-
tation. This manifesta-
His acknowledgment or
ent to see Him climb
de to understand that
ic ministry has not yet
alem, in His palace, the
family, that the Messiah
nd then shall He come
heatre divinely prepared
ng of the phrase: *mine*
ary's mind. How often,
sations with Jesus, had
ion to denote the time
raelite and as a mother
est of Mary, but only in
s is often the case in His
question which is addressed
h it is addressed (comp. ii.
old of His interlocutor in
st sanctuary of His mind.
ng signal of His Messianic
thought, and sets a limit to
pass over. But that does
e from understanding that
o do in view of the present

Ver. 5. "*His mother*
He saith[1] *unto you, do*
in the tone and expressi
room for a more moderat
expressed. Or perhaps
narration, such as that
the voluntary omission
supply of himself from
dently, in the passage qu
a message for Mary of w
only comes to the reade
Martha addressed to her
addressed a sentence to
revealed to us only throu
whatever He tells you."
when Jesus was Himself
from His Father's hands
How, above all, could H
who for thirty years had
Him, and from whom H
Jesus needs no other si
Father; He grants an an
lar to that which at a
stranger, a Gentile (Matt
the obscurities of this
truth of the narrative,
singular conciseness is, on
of authenticity. By the
unto you, Mary respectfull
for her son.

Ver. 6. "*And there were*
after the manner of the pu
or three firkins apiece."—'
Meyer, the banqueting cham
to conceive of those waterp
the vestibule at the entran
prove that all this passed

[1] The Mss. are divided between λ
[2] Κειμεναι, put by T. R. after ιξ, f
found in B C L after Ιουδαιων, and is

ification both of persons
ary among pious Jews,
att. xv. 2; Luke xi. 38;
not, *with a view to*, but
conformity with. This
τῶν Ἰουδαίων: *conform-*
tised *by the Jews.*—Ἀνὰ
precise number 6, the
he approximative signifi-
ed was very considerable:
or even to 39 (Arnaud).
e amount to about 500
too great, and has even
s, Schweizer), who have
alsehood of the narrative.
not necessarily changed
rary to the natural mean-
lication of the quantity
contrary. Let us rather
to His mother's desire, He
art as son, as friend, and
His first miraculous sign:
s riches, His munificence,
Him to relieve, or even
pe of the fulness of grace
ly-begotten Son brings to
des, in the text obliging us
as consumed at this feast.
herewith our Lord honoured
en hospitably received along
number 6 expressly men-
nded exactly to the number
Him? This gift was at
les' gratitude to their host,
he Master's benediction on
His auspices. How comes
rything that is most *truly*
ther, what a feeling of lively

ctively to 28, 41, and 530 quarts

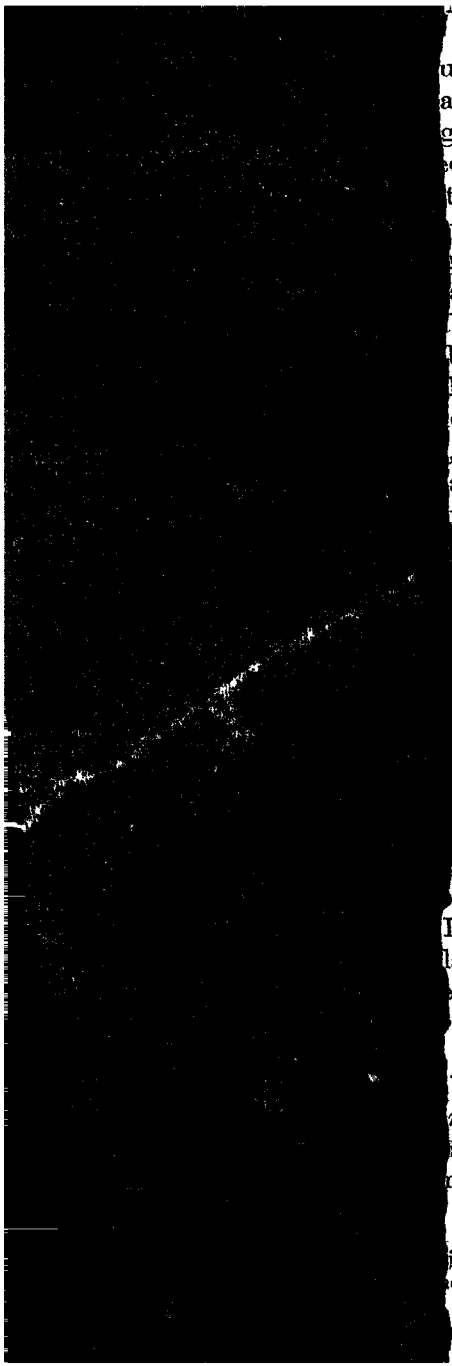
pleasure is expressed i
anticipates the joyful su

Vv. 7, 8. "*Jesus sait*
water. And they filled
saith unto them, Draw
of the feast. And they
γεμίσατε, *fill*, in the sens
of this meaning the word
ment thus understood
Either the vessels were en
which had taken place
emptying them, to fill th
the brim, serves to bring
work was done. The m
placed between vv. 7, 8;
by the word *now* of ver.
bear to the governor of the
joy, and even of gaiety.—
of the feast was not one
the servants; it belonged
drinks before ordering ther

Vv. 9, 10. "*When the*
water that was made wine,
servants which drew the wa
called the bridegroom, and
the beginning doth set fort
drunk, then[2] *that which is*
wine until now."—The wo
water that was made wine,
ing than that of a miracu
process by which the wat
year into the fruit of the v
mineral waters are formed
analogy, but not at all a me
thesis, which embraces the
a construction perfectly ana
21–23. The object of th

[redacted]

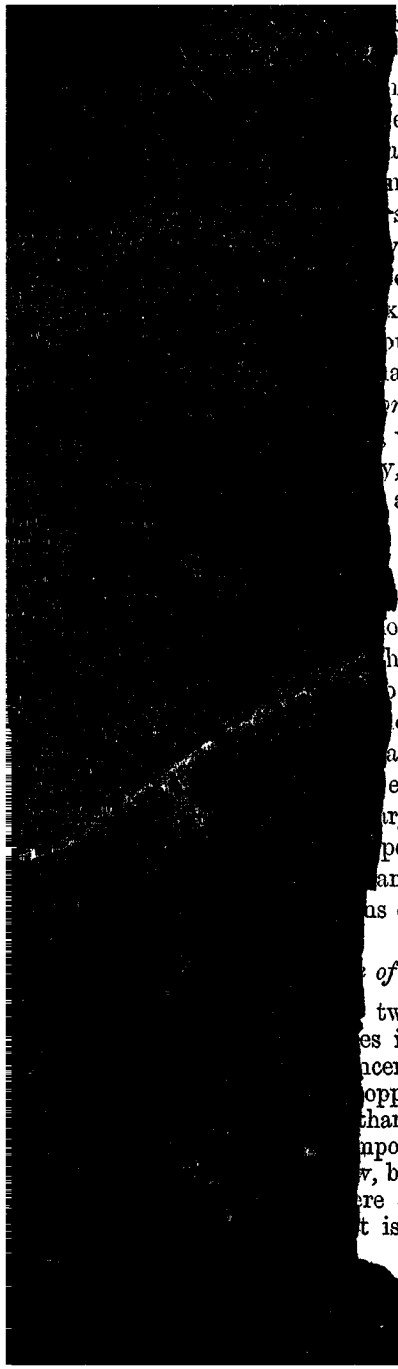
[1] Instead of και πιειν, ℵ B E
[2] ℵ B L, some Mnn. omit τοτε.
[3] ℵ G Δ, some Mnn. and Vss.



us, on the one hand, that
as wine that they were
governor of the feast was
d.—He calls the bride-
t-chamber. It has been
port to the pleasantry of
to it a symbolical mean-
ain it, which begins with
bandon him afterwards to
, ever surpassing Himself
law, offering the delicious
othing of the kind was
, and there is nothing to
any such meaning to the
rted to prove how fully
ommon joy, by not only
Here also was one of
the rest, it is not neces-
μεθυσθῶσι, *to be drunk*, in
t the marriage feast every
the saying is used in a
y to the actual company.
racles did Jesus in Cana of
glory; and His disciples
zes the miracle just related
the point of view of his
not only of the miracles
Lord's miracles. As it was
lation of Jesus, and in the
mphasis on the fact. The
before ἀρχήν, doubtless as
But, as often happens, in
Without the art. our atten-
re of the miracle: "It was
sus began to work miracles."
nencement is identified with
fact, accomplished at Cana

., among them ℵ and the Mnn., την
e article.

of Galilee, which was t
idea, as we shall see, is
the context.—2d. John
the *place* where the eve
repetition cannot be geo
iv. 54, how concerned. J
two returns of Jesus to
by tradition; and it ca
expressly indicates how
by a miracle wrought a
of our Lord's arrival. A
plement *of Galilee* was me
Isa. ix. 1, 2, according t
must be manifested in Ga
in Matthew; it appears f
declares the *object* of the
time the term *sign* (σημε
expression: "*He manifest*
of Jesus are not mere pr
the imagination. There e
marvellous works and the
They are visible emblems
comes to do, and, as M.
forth from the permanent
Christ." Christ's glory is
and the eternal love whic
this honour is by its very n
the inhabitants of the worl
signs of it. By manifesti
which the Son disposes of
Father's perfect love to Him
hath given all things into
"*His* glory" distinguishes
the divine messengers wh
before Him. There was see
Jehovah (Ex. xvi. 7); thos
testifying, in concert with
sayings, to His filial relati
contains, moreover, all
act which He has



N.

ıce in the service of His
e *result* of this miracle.
ıs first strengthened by
ıd now, in this personal
such experiences of the
vhom it is attached, that
onfirmed. No doubt it
xperiences multiply; but
ɔugh the three essential
ıat John expresses in the
n Him." Those glorious
which are called miracles,
y, as is often taken for
attention of the yet un-
the tardy, but above all
by revealing to them in
belonging to the glorious
orce of ver. 11.

he other witnesses of this
ɔ suppose that the impres-
d nor lasting. And this
act efficaciously, must be
ecause to this end certain
ıry. The impression of
perienced, not connecting
any struggle of conscience,
ıs of life.

of Cana.

two sorts of objections are
es in general; the others, on
ıcern ourselves with the first.
opposed to sound method, to
than to begin with declaring
ıpossible. To say that *there*
v, be it so! That is a matter
re *cannot* be one, that is to
t is to cast oneself into the

129 et seq., and the author's
Surnaturel.

The objections which
are,—

1st. Its *magical* cha
between magic and mi
vacuo, dispensing with al
supernatural bears itself
and always connects its o
it. Now, in this case, Je
as Mary imagined; He
and glorifying what is.
bounds of the biblical sup

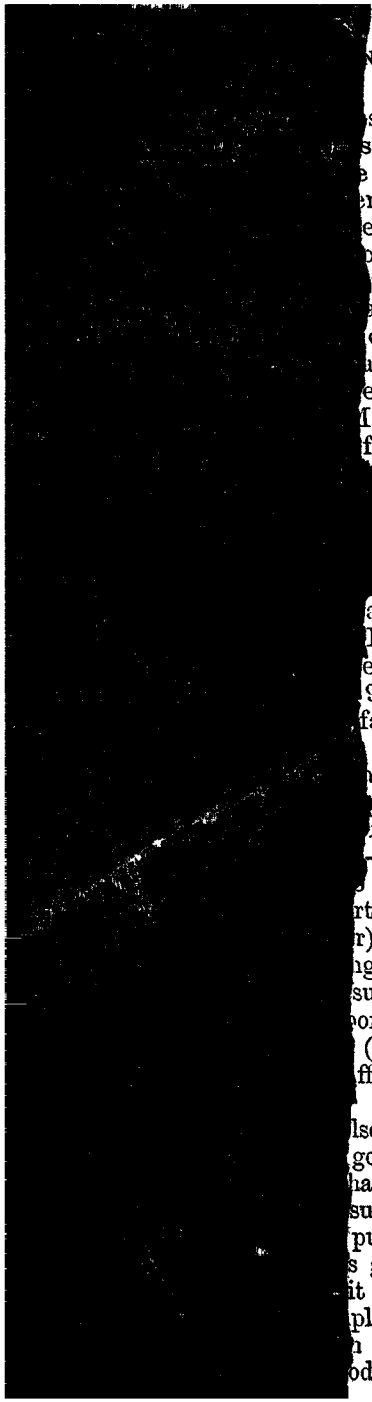
2d. Objection is taken t
is a "miracle of luxury,"
say, with Tholuck: "a m
demonstrated this. It
of a double debt: to th
had caused this embarra
before leaving her was
miracle of Cana is one of fi
tations by which it has
miracle appear to us artifici
with the ascetic rigour of
represent the miraculous
spiritual (Luthardt). Woul
selves in some word of the

3d. This miracle has ever
encouraged intemperance in
answers Hengstenberg, "we
vintages because of drunka
Jesus, and afterwards the
guarantee the holy use of the

4th. The omission of th
regarded by adversaries as th
reality of the event.—But, as
to a period in the ministry
fusion of the first two returns
tradition. And John's very
fact to the light was to re-
Moreover, the narration of thi
plan: to remind the church of
the development of the aposto

A host of evidences demon
of that oral tradition which pa
we to explain the omission of
to the five hundred in our *fo*
is one of the most solidly atte

If we reject the reality of th



N.

s? Three suppositions:
s or Gfrörer: Jesus had
brought secretly during
rved to the guests *mixed*
er. 4, He binds her not to
prepared, and *the hour* of
r indiscretion; the glory
nity (Paulus). Or, again,
of this amiable attention
ared to offer as a wedding
ent she makes a signal to
I. Renan does not seem far
f those explanations. He
lly to marriage entertain-
rformed, it is said, to
ne gravity of the gospel
s which convert Jesus
hythical explanation of
acle after the analogy of
Testament, *e.g.* Ex. xv. 23
er waters by means of a
9, where Elisha does some-
facts and ours there is not
the perfect sobriety of the
are incompatible with such
enor of the narrative," says
of de Wette), "authorizes
—3. The *ideal* explanation
the first, the pseudo-John
rth the relation between the
r) and that of Jesus (wine).
ngelist invented this miracle
sus: "Can the friends of the
om is with them? . . . *New*
(Matt. ix. 15, 17). The water
fficient purifications provided
The *worse* wine, wherewith
lso Judaism, destined to give
gospel. The delay of Jesus
han that of John. His *hour*
substitutes for the previous
purification by the blood of
s given the glad wine of the
it were wished to demonstrate
ply related by John, we could
n by adducing such explana-
ody of criticism. What! this

refined idealism, which was the basis and so
betray itself nowhere, even in the smallest
It wrapped itself up in a narrative of the m
and sober character, which carries concisenes
In what, we may ask, is "the *tenor of the na*
it at every word, more compatible with the e
or of Keim, than with that of Strauss? Th
rative, by its incomparable verisimilitude, w
most irresistible defence of the reality of the fac

Before leaving this first cycle of narratives
take up a judgment pronounced by M. Renan
ning of our Gospel (p. 109): "The first pages
Gospel are dissimilar notes pieced together. T
chronological order which they proclaim arises
author's taste for apparent precision." If, on th
there is a passage in our Gospels where everythin
nected and rigorously consecutive, not only in regard
but also matter and idea, it is precisely this. Th
are counted, the hours even mentioned; it is the desc
of a consecutive week, corresponding to the Passion-
But there is more,—the intrinsic connection of the eve
so close, that Baur could persuade himself that he had
with an ideal and systematic conception, presented in a historical form. The further the narrative proceeds, the more is M. Renan himself forced to render homage at every page to its chronological accuracy. He finishes by taking it almost exclusively as the guide of his narrative. And the beginning of such a history, the homogeneousness of which is, besides, a fact recognised by criticism, is nothing more than an accidental gathering of "notes pieced together!" This is far from probable.

SECOND CYCLE.

II. 12–IV. 54.

This second cycle falls naturally into three sections: 1st. The ministry of Jesus in *Judea*, ii. 12–iii. 36; 2d. The return

[1] We abstain from replying here to Schweizer, who had attacked the authen
ticity of the piece, but who has withdrawn his hypothesis (see Introd. I. p.

…iv. 1–42; 3d. The settling in *Galilee*, …hall see that to those three geographical …espond three very different moral situations. …ied manner in which Jesus reveals Himself, …eceptions which He meets.

FIRST SECTION.

II. 12–III. 36.—JESUS IN JUDEA.

…in, as in the preceding account, the narrative is …ogressive, and the historical development nicely … Jesus appears first in the *temple* (ii. 12–22); … He teaches in the *capital* (ii. 23–iii. 21); finally, …ises His ministry in the *country* of Judea (iii. 22–36).

I. *Jesus in the Temple.*—ii. 12–22.

…. 12. "*After this He went down to Capernaum,*[1] *He, and …other, and His brethren,*[2] *and His disciples:*[3] *and they continued*[4] *there not many days.*"—From Cana, Jesus undoubtedly returned to Nazareth. For the complete removal indicated at ver. 12 can only have been carried out from His usual dwelling-place. The stay at Nazareth, thus assumed in ver. 12, cannot be that mentioned by Luke iv. 16–30, for the latter was posterior to the beginning of our Lord's public ministry in Galilee; comp. Luke vv. 14, 15. Nothing, on the contrary, is opposed to the supposition that this emigration from Nazareth to Capernaum should be identified with that mentioned Matt. iv. 13: "*And leaving Nazareth, He came and dwelt in Capernaum,*" holding, however, that Matthew, in consequence of his confounding the first two returns to Galilee, ascribes here to our Lord's settling at Capernaum a definitive character which it had not till later. The mother and brethren of Jesus

[1] ℵ B T^{b} X It$^{pler.}$: Καφαρναουμ, instead of Καπερναουμ, which T. R. reads, with the 19 other Mjj.

[2] B L T^{b} It$^{alliq.}$ Or. omit αυτου after αδελφοι.

[3] ℵ It$^{pler.}$ omit και οι μαθηται αυτου (confusion of the two αυτου).

[4] Instead of εμειναν, A F G Δ, Cop. read εμεινεν.

accompanied Him. They were under the
miracle at Cana, and probably also of t
circumstances of His birth. His brethren w
how the drama which had begun in a m
would unfold. This detail of John's narrati
Mark vi. 3, which supposes that the sisters
married, had *alone* remained at Nazareth,
iii. 21–31, which is more naturally explained
of Jesus remained with Mary at Capernaum.
He had not in the meantime the intention of
longed sojourn in this city; it was later, when He
to leave Judea, that Capernaum became His usua
place, *His own city* (Matt. ix. 1). May there not
iv. 23 an evidence of this earlier sojourn which pre
definitive return of Jesus to Galilee, the only one
in our Synoptics? Thus there would be solved a cons
difficulty in Luke's account, and at the same time the a
of his sources would be verified.—Capernaum was a
considerable commerce. It was situated on the route
caravans which passed from the interior, and from Dam
to the Mediterranean. A custom-house stood there (
v. 27 et seq.). Capernaum was, in a way, the *Jewish* capital
of Galilee, as Tiberias was its Gentile or Roman capital.
Jesus must have met with less of narrow prejudice there than
at Nazareth, and many more opportunities of propagating the
gospel.—It was natural that, before calling His disciples to
follow Him definitively, He should allow them the satisfaction
of enjoying, like Himself, once more, for the last time, the
family circle. The term *κατέβη, went down,* is explained by
the fact that Cana and Nazareth are situated on the plateau,
and Capernaum on the sea-shore.[1] The silence observed about

[1] Less than ever does there appear to be a readiness to agree about the situation of Capernaum. The old opinion pointed to *Tell-Hum*, at the northern end of the lake. There are ruins there, no doubt, but by no means so abundant a spring of water as that mentioned by Josephus, and to which he even gives the name of Capernaum. Κεφαρνώμη (*Bell. Jud.* iii. 10. 8). Keim pleads energetically in favour of *Khan-Minyeh*, about a league to the south-west of Tell-Hum. But neither are there ancient ruins there nor an abundant spring; for the little neighbouring fountain, *Ain-et-Tin*, which issues from the rock some paces from the sea, cannot answer to the description of Josephus, and cannot have served to irrigate the country. Caspari and Quandt have therefore ground for proposing the site of the *Ain-Mudawarah*, a magnificent basin of water in t

suppose that he was dead before this

ue meaning of the phrase: *the brethren of* tion, as is known, is one of the most com- to the Gospel history. Are we to under- thren in the proper sense of the word, the nd Mary, and younger than Jesus? Or sons issue of a marriage anterior to his union with nally, are we to hold that they are the sons eph nor Mary, and that the word *brother* should the wide sense which it sometimes has, that of om the exegetical point of view solely, two reasons adopt the first of these three opinions: 1st. The two Matt. i. 25: "He knew her not *till she* had brought *first-born* son" (or, according to the Alexandrine "*her son*"); and Luke ii. 7: "*She brought forth her first-*." 2d. The strict meaning of the word *brother* is the atural one in the phrase: *His mother and His brethren.* all give in the following appendix a general statement question.

The Brethren of Jesus.

The oldest traditions, if we are not mistaken, unanimously ascribe *brothers* to Jesus, and not merely cousins. They differ only in this point, that those brothers are, according to some, sons of Joseph and Mary, younger brothers of Jesus; according to others, children of Joseph, the issue of a first marriage.

centre of the plain of Gennesaret, half a league to the west of Khan-Minyeh. M. Renan objects that Capernaum must have been situated on the sea-shore (παραλασσία, Matt. iv. 13). But this epithet does not exclude the possibility of the distance of a quarter of a league between the shore and the city. (Comp. Mark v. 21; Matt. ix. 9.) Only there are no ruins in this district. Must we then think of *Ain-Tabigah*, between Tell-Hum and Khan-Minyeh? This is the opinion expressed in the *Vierteljahrschrift* of Heydenheim, 1871, pp. 533–544. There there is a powerful spring which may have been raised to irrigate the country by aqueducts, such as there are at the present day to feed the mill established on the spot. But here, too, no ruins have been discovered down to the present hour.—As to *Bethsaida*, there is the same uncertainty. Some think of *Ain-Tabigah*, others of *Et-Tin*. Quandt even pronounces for *El-Megdil* (*the Tower*), which is ordinarily regarded as the *Magdala* of the Gospel. In this case we must, with this writer, place Magdala, along with the district of *Dalmanutha*, to the south of Tiberias.—Comp. my *Comment. on St. Luke's Gospel*, p. 241 et seq., Eng. trans.

The idea of taking the brethren of Jes
cousins does not seem to go further back
Augustine, though Keim (i. p. 423) affects t
Hegesippus and Clement of Alexandria. C
tion, the excellent dissertation of Ph. Scha
des Jacobus, Bruders des Herrn, zu Jacobus
us begin with studying the principal testimo

Hegesippus, whom Eusebius (ii. 23) place
in the apostolical succession, writes about 1
Lord's brother, called the Just from the times
to our day, then undertakes the administration
with the apostles (*μετὰ τῶν ἀποστ.*)." It follows fro
with the apostles, that Hegesippus positively dis
James our Lord's brother from the two *apostles* o
James the *son of Zebedee*, and James (the *less* c
designated as the *son of Alpheus*. Now, if the name
is the Greek form of the Aramaic name *Cleopas* (חלפי =
a name which, according to Hegesippus, was borne by
brother, it follows thence that one of the two Jame
already our Lord's cousin, the other could only be His
in the strict sense.

The distinction which Hegesippus established betwe
three Jameses is confirmed by a saying of his quoted in th
chapter of Eusebius: "For there were *several* persons
James (*πολλοὶ Ἰάκωβοι*)." The term *several* can only be explained if he held more than two Jameses.

Eusebius relates (iii. 11) that after the martyrdom of James the Just, the first bishop of Jerusalem, "there was elected as his successor Simeon *the son of Cleopas*, who was our Lord's cousin (*ἀνεψιός*)." For, adds Eusebius, "Hegesippus relates that Cleopas was Joseph's brother." It is evident that the epithet *son of Cleopas* distinguishes the parentage of Simeon from that of James; otherwise how should Eusebius not have said: who was also the son of Cleopas, or at least: who was the brother of James? Hegesippus therefore did not at all regard James himself as the son of Cleopas, nor, consequently, as our Lord's *cousin*, but His brother.

Eusebius (iii. 32) quotes the following words from Hegesippus: "Some of those heretics denounced Simeon the son of Cleopas. . . . In the time of Trajan, the latter, born of the Lord's uncle (*ὁ ἐκ θείου τοῦ Κυρίου*) . . . was condemned to the cross." This second bishop of Jerusalem was then in his 120th year. Why designate him thus: *son of the Lord's uncle*, while James is always simply called *the Lord's brother*, if they had been related to Jesus in the same degree (His cousins, brothers to one another)? The main passage of Hegesippus is quoted by Eusebius, iv. 22: "After James had suffered martyrdom like

n of His uncle (*θείου αὐτοῦ*), son of Cleopas,
p, having been chosen by all as the Lord's
, *ἀνεψιὸν τοῦ Κυρίου δεύτερον*)." If the pron.
refers to James, the question is decided:
on of James' uncle, the latter is his cousin,
r; he is consequently the brother of Jesus.
red to the Lord, it follows, as we know, that
n of the uncle of Jesus, His cousin. But the
s further: Simeon is there called the *second*
(the connection of *δεύτερον* with *ἀνεψιόν* is the
e one). Who was the first? Keim answers:
. But why, in that case, should the term cousin,
e applied to him in *a single* instance? Why
epithet always be applied to Simeon, and that
served for James? In the view of Hegesippus,
ousin (the eldest son of Cleopas) was therefore
e Apostle James, the son of Alpheus (Cleopas).
apostle, could not be called to the post of bishop of
n. Thus everything harmonizes in the account of
us.

esult receives full confirmation from the way in which
ther expresses himself regarding Jude, known as *the*
of James (Jude 1). "There existed also at that time,"
e (Eus. iii. 20), "grandsons of Jude, called the Lord's
brother (*αὐτοῦ*) *according to the flesh*." This expression: *brother according to the flesh*, thoroughly distinguishes the position of Jude and James from that of Simeon.[1]

The opinion of Clement of Alexandria may appear doubtful. This Father seems (Eus. ii. 1) to know only two Jameses: 1. The son of Zebedee; 2. The Lord's brother, James the Just, who would thus be at once the son of Alpheus and the *cousin* of Jesus. "For there were," says he, "two Jameses: one, the Just, who was thrown down from the pinnacle of the temple, . . . the other who was beheaded" (Acts xii. 2). But Clement may here be passing over in silence James the son of Alpheus, whose name is not once mentioned in the Acts, and who played no part in the history of the church of which this Father is here treating. And besides, Clement seems to draw his information about James from Hegesippus himself (Schaff, p. 69). Now we have just stated the opinion of the latter. Finally, is it quite certain that those last words are Clement's, and not those of Eusebius?[2]

[1] In view of these facts, the assertion of Keim, i. p. 423, falls to the ground: "Hegesippus makes James and Simeon . . . to be *ἀνεψιοί* of Jesus." Comp. the same assertions, *Bibellexic.* of Schenkel, i. p. 482.

[2] As to Eusebius himself, he certainly distinguishes James the Lord's brother from James the son of Alpheus; for in his *Commentary* on Isa. xvii. 5 (Mont-

Tradition thus recognises the existenc
and expressly of these two: James and J
Joseph's children, the issue of a former mar
Joseph and Mary?

The first opinion is that of the author
treatise, belonging to the first part of the se
Protevangelium of James. At chap. ix. Joseph
who confides Mary to him: "I have *sons,* ar
chap. xvii.: "I have come to Bethlehem to regis
Origen accepted this view. In his homily on
lated by Jerome, he says: "For those sons,
Joseph, were not born of Mary" (see the oth
Schaff, p. 81 et seq.). Yet it follows from his ow
that this opinion did not rest on a historical tradi
twofold dogmatical prejudice: that of the moral
celibacy to marriage; and that of the exceptional
the mother of Jesus (comp. especially the passage
xiii. 55). Several apocryphal Gospels—those of Pet
etc., as well as some Fathers, Gregory of Nyssa, E
etc.—spread this opinion. But Jerome charges it
deliramentum apocryphorum.

The other view is found in the following authoriti
tullian evidently admits brethren of Jesus in the strict
sense of the word. For he says, *de Monog.* c. 8: "The virgin
did not marry till after having given birth to the Christ."
According to Jerome (*adv. Helvid.*), some very old writers spoke
of the sons of Joseph and Mary, and had already been com-
bated by Justin; which proves to what high antiquity this
opinion goes back.[1]

Whatever preference may deserve to be given to the one or
the other of those two kinds of relationship, the difference
between the *brothers* and the *cousins* of Jesus is a settled matter
from the historical point of view.

See now the difficulty which it raises: The names of the
brothers of Jesus, indicated Matt. xiii. 55, Mark vi. 3, are
James, Joses (according to two various readings, *Joseph* or
John), *Simon*, and *Jude.* Now, according to John xix. 25,
comp. with Matt. xxvii. 56 and Mark xv. 40, Mary the wife of

faucon's *Coll. nova patr.* ii. p. 422) he reckons *fourteen* apostles: the first twelve, . . . then Paul, . . . finally, James the Lord's brother, and first bishop of Jerusalem. But as to the relationship between the latter and our Lord, the passage ii. 1 leaves us in doubt (see the various reading). Eusebius does not seem to me to be clear on this subject.

[1] We do not here allege testimonies of so advanced a date as that of the letter of the pseudo-Ignatius to the Apostle John, or that of the *Apostolical Constitutions*, viii. 35 (see Schaff).

Jesus had two sons, the one named James
less), the other *Joses*. They were conse-
s of Jesus. Moreover, Hegesippus makes
bishop of Jerusalem, a *son of Cleopas;* he
a cousin of Jesus. Finally, Luke vi. 14–16
stle *Judas*, (son or brother) of *James*, who is
Alpheus (or *Cleopas*). He would thus be a
Jesus, and the two lists would coincide! Four
r cousins of the same name! . . . Is this ad-
1st. As to the Apostle Judas, the natural ellipsis
f Luke is not *brother*, but *son*, of James; conse-
e James or other unknown to us. This desig-
ly intended to distinguish this apostle from the
the Iscariot, whose name follows. Jesus, then,
r called Judas, but not a cousin. 2d. The refer-
egesippus certainly force us to admit a cousin of
e name of Simon.[1] 3d. If, for the second brother of
dmit the reading *Joseph*, the identity of name with
ousin falls of itself to the ground. 4th. As to the
ames, it stands undoubtedly in the two lists.—The
t is therefore this: In those two lists, the one of the
the other of the *cousins* of Jesus, there are two names
, those of James and of Simon. Is that enough to
prove the identity of those two categories of persons? Does
it not happen at the present day, especially in country places,
that we find families related to one another, in which, among
several children, one or two bear certain very usual names in
common?

The following are two positive exegetical reasons in favour of the distinction between the brothers and cousins of Jesus: 1st. No doubt, assuming the premature death of Cleopas, we could understand his widow and sons being taken home by Joseph and Mary, and the latter being reared along with Jesus; and thus might be understood their name as *brothers of Jesus.* But would it be conceivable that, with their mother still living (Matt. xxvii. 56 and parallels), such an expression would have been used as is found in our Gospels in speaking of Mary and her nephews: "*His mother and His brethren*" (Matt. xii. 46; Mark iii. 31; Luke viii. 19)? 2d. The surname, *the less*, given to James the cousin of Jesus (Mark xv. 40), must have served to distinguish him from some other member of his family bearing the same name. Is it not probable that this James was no other than his cousin James, the brother of Jesus? We conclude, therefore, that Jesus had four

[1] But why is Mary the wife of Cleopas called the mother of James and Joses, and not of Simon? This is a matter not easy to explain.

brothers, strictly so called: James, surnamed the Just; Joseph, Simon, and Judas; and three cousins: Simon, James the less, and Joses.

None of His brothers were apostles; a fact which harmonizes with vii. 5: "Neither did His brethren believe in Him." Converted later, after His resurrection (1 Cor. xv. 5), they became: the one (James), the first bishop of Jerusalem (Gal. i. 19, ii. 9; Acts xv., xxi. 18 et seq.); the others, zealous missionaries (1 Cor. ix. 5). James and Jude are no doubt the authors of our two canonical Epistles. As to the cousins of Jesus: one only was an apostle, James (*the less*); the second, Simon, was the second bishop of Jerusalem. We know nothing of Joses, the third.

It is by no means impossible to find a place in this first sojourn at Capernaum for some of the events related by the Synoptics as belonging to the first times of the Galilean ministry. In particular, the calling of the disciples, following on the miraculous draught of fishes, naturally takes its place here. At the time of His setting out for Jerusalem, Jesus called them to follow Him for ever. He was going to inaugurate His work, and He must have desired to be surrounded at that time by those whom He designed to associate in it.—Ver. 12, therefore, forms the transition from the private life of Jesus to His public ministry. Like His disciples, it is from the bosom of His family that He enters on His Messianic career. Furthermore, this account is so summary, that if the life of Jesus as a whole were not assumed to be known by the readers, it would resemble an enigma.

We have to consider, in the following event:—

1st. The act of our Lord, vv. 13–16; 2d. The effect produced, vv. 17–22.

Vv. 13–16. It was at Jerusalem, and in the temple, that the Messiah's ministry must open. "The Lord whom ye seek," Malachi had said (iii. 1–3), "shall come *to His temple* . . . *He shall purify* the sons of Levi." . . . That was to say at once, that He would announce Himself to Israel not by a miracle of power, but by an act of holiness.

The time for this inauguration was obviously indicated. The feast of Passover, more than any other, gathered together the entire people in the holy city and the temple courts. This, then, was *the hour* of Jesus (ver. 4). If the people had

entered into the reforming movement which He sought at that time to impress on them, this entrance of the Messiah into His temple would have become the signal of the Messianic advent.

The temple had three courts, properly so called: that of the *priests*, which surrounded the edifice (*ναός*); more to the east, that of the *men*; and lastly, that of the *women*. Adjacent to those courts a vast open space had been provided, enclosed on its four sides with colonnades, and which was called the *court of the Gentiles*, because it was the only part of the sacred place (*ἱερόν*) which proselytes were permitted to enter. In this outermost court there were established, with the tacit consent of the temple authorities, a market and an exchange. There were sold there the different kinds of animals appropriated for sacrifice; and Greek or Roman money brought from abroad was exchanged there for the sacred money with which was paid the capitation tax fixed by Ex. xxx. 13 for the support of the temple (the half shekel or double drachma = 1 sh. and 3 pence).

Up to that day, Jesus had not risen against this abuse. Present in the temple as a simple Jew, He had not to judge the conduct of the authorities, still less to put Himself in their room. Now, it is as the Son of Him to whom this house is consecrated that He enters into the sanctuary. He brings to it not only new rites, but new duties. To keep silence in view of the profanation of which religion is the pretext, and which is resented by His conscience as a Jew and His heart as the Son, would be from the outset to belie His position as the Messiah. The saying of Malachi just quoted marks out His course of action. Vv. 19–21 prove that Jesus takes account of the full bearing of His action; it is an appeal to the conscience of Israel, a challenge once for all to its chiefs. If the appeal is heard, there shall succeed to this first act of purification the complete reform of the theocracy as the condition of the Messianic kingdom. If the people remain deaf and indifferent, Jesus estimates beforehand the consequences of their conduct: all is over with the theocracy. The rejection of the Messiah, and even His death, are implied in this result. Comp. an analogous situation in the account given of His preaching at Nazareth, Luke iv. 23–27. The Messianic meaning of this proceeding explains why Jesus

had done nothing of the kind previously, and did not renew the act at subsequent feasts. It has often been thought that the power in virtue of which Jesus acted on this occasion arose from the *right of the zealots*, which was recognised in Israel, and of which the act of Phinehas (Num. xxv.; Ps. cvi. 30) was the type. This is a mistake. It is not as a zealous theocrat, it is as Messiah, or rather as Son, that He acts here: "*my Father's* house," says He Himself, ver. 16.

Ver. 13. "*And*[1] *the Jews' Passover was at hand, and Jesus went up to Jerusalem.*"—John says: *the Jews*, on account of his Gentile readers, with whom he identifies himself in Christian communion.

Ver. 14. "*And found in the temple those that sold oxen and sheep*[2] *and doves, and the changers of money sitting.*"—The art. *the* before the terms denoting the sellers and money-changers, omitted by Ostervald and other translators, presents this office as one known: they are *the* sellers and money-changers who are habitually there, and, as it were, patented. The three kinds of animals mentioned were those most commonly used for sacrifice.—Κερματιστής, *money-changer*, from κέρμα, *a piece of money*.

Ver. 15. "*And when He had made*[3] *a scourge of small cords, He drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money*,[4] *and overthrew*[5] *the tables.*"—This scourge was not an instrument, but an emblem. It was the sign of authority and judgment. If it had been a matter of physical action, the means would have been disproportioned to the end, and the effect would be still more so to the cause. The material use of the scourge was unnecessary. The simple gesture was enough.—Πάντας, *all*, is taken by many (comp. Bäumlein) to include only the two following accusatives connected by τε καί, "*and the sheep, and the oxen*" (the mas. πάντας on account of βόας). But it is more natural to connect πάντας with τοὺς πωλοῦντας, *the sellers*, which precedes, and to regard the terms which follow as a simple

[1] ℵ alone reads δε instead of και.

[2] ℵ alone reads και τα προβ. και βοας.

[3] ℵ alone reads ετοιησεν . . . και.

[4] B L T^{b} X Or. read τα κερματα instead of το κερμα.

[5] Instead of ανεστρεψεν, B X: ανεστρεψεν; ℵ: κατεστρεψεν.

apposition: "He drove them all out, *with their sheep and oxen.*" The object of τε καί, *as well as*, is in this case to express the sort of fracas with which men and animals made off at His command, and the gesture which accompanied it. *He poured out*, with His own hand.—Κολλυβιστής, *money-changer*, from κόλλυβος, *nummus minutus.*

Ver. 16. "*And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.*"—In regard to the sellers of doves, Jesus confines Himself to words. He cannot drive forth the doves as sheep or oxen are driven; and He will not overturn the cages as He has overturned the tables of the money-changers. He is perfectly master of Himself. If He had really struck the dealers in oxen and sheep, it is impossible to see why He should have stood on ceremony with the vendors of doves. —The order "*take hence*" is addressed to the last only; the words which follow, "*make not*" . . ., to all the traffickers. The complem. "*my Father's*," contains the explanation of the act of Jesus. He is a son who is avenging the honour of the paternal house. When He was in the temple at the age of twelve, He was already animated with the same filial sentiment; but now He is sustained by the distinct consciousness of His dignity as Son, and of His duty as Messiah. Then, it was a spark; now, it is a flame. It is very remarkable that both in the Synoptics (baptism scene) and in John, the purely moral feeling of His relation to God takes the first place in Jesus before the consciousness of His Messianic office. In His own view, He is not Son because He is Christ; He is Christ because He is Son (comp. my *Comment. on the Gospel of Luke*, Eng. trans. i. p. 189). How opposed is this testimony to M. Renan's opinion, who represents Jesus as exalting Himself by degrees, and raising Himself from His Messianic consciousness to the feeling of His divinity!

The success of this disciplinary act is explained by the majesty of Jesus' appearance, by the irresistible ascendency which was given Him, by the consciousness of that supernatural force which He could put forth in case of need, by the feeling of His sovereignty in that place, as it is betrayed in the word "*my Father;*" finally, by the bad conscience of those who were exposed to such a judgment.

The effect produced is described in vv. 17–22. We here meet with a fact which will be reproduced in the fourth Gospel at every manifestation of our Lord's glory: a twofold effect is produced according to the moral predisposition of the witnesses. Some find in the act of Jesus, food for their faith; to others, the same act becomes a ground of offence. Moral sympathy or antipathy to the Lord is decisive of the impression.

Ver. 17. "*His disciples remembered*[1] *that it was written, The zeal of thine house shall eat me up.*"[2]—This recollection took place immediately; comp. ver. 22, where the opposite is expressly mentioned. Ps. lxix., of which ver. 9 is brought at this moment to the memory of the disciples, is only indirectly Messianic,—that is to say, the object contemplated by the Psalmist is not the person of the Messiah (comp. ver. 5: "*Thou knowest my foolishness, and my sins are not hid from Thee*"), but the just man of the theocracy suffering for the cause of God. The highest realization of this ideal is the Messiah.—The unanimity of the Mjj. decides, against the T. R., in favour of the reading καταφάγεται. This verb is a future; the evangelist substitutes it for the past, κατέφαγε, *hath eaten up*, of the LXX., which agrees with the Hebrew text. The disciples are not thinking of the final sufferings of Jesus, which were then beyond the range of their thoughts, but of the consuming power of His zeal, of that living holocaust whose beginning they see before their eyes. This is also the meaning of the term, *hath eaten up*, in the Psalm.

While the disciples compare the Scriptures, and their recollection strengthens their faith, the Jews reason and object, exactly as the inhabitants of Nazareth do, Luke iv. 22. Instead of letting the act of Jesus speak to their conscience as a sign of divine holiness, they demand the external sign which should warrant this act, as if the act itself were not its own warrant!

Ver. 18. "*The Jews therefore answered and said unto Him, What sign showest Thou unto us, seeing that Thou doest these things?*"—The particle *therefore* joins on to ver. 16 after the interruption of ver. 17.—The expression "*the Jews*" specially

[1] ℵ B L T^{b} X, Cop. Or. omit δὲ after ἐμνήσθησαν.

[2] T. R. reads κατέφαγε, with several Mnn. It., instead of καταφαγεσαι, which is read by all the Mjj.

denotes here the authorities charged with the guardianship of the temple, with that shade of hostility which attaches to the term in our Gospel (see i. 19). Riggenbach (*Leben des Herrn Jesu*, p. 382) observes that "it is the method of Pharisaism to ask a σημεῖον, an external sign, to warrant an act which of itself is commended to the conscience, because once on this way it is possible to quibble about the nature and value of the sign, to advance indefinitely from demand to demand, and to ask at the end, after a multiplication of loaves: '*What sign showest Thou then?*'" Ἀποκρίνεσθαι does not signify here, any more than elsewhere, *to take the word* (Osterwald, Rilliet, Arnaud). This word always includes the idea of *reply;* only the answer is sometimes addressed to the conduct or feeling of the interlocutor. Here the question of the Jews is an answer to the act of Jesus; Jesus had just been addressing an appeal to the religious sentiment of the people. —The attitude of Israel, thus summoned to declare itself, decided its entire future. Its reply was significant. Ver. 19 will show us that Jesus profoundly penetrated its meaning.— Ὅτι: "What sign showest thou [to explain] *that* thou art doing" . . . Meyer: εἰς ἐκεῖνο ὅτι.

Ver. 19. "*Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.*"—This reply of Jesus is sudden as a flash of lightning. It springs from an immeasurable depth; it illumines domains then completely unexplored by any other consciousness than His own. The words, *Destroy this temple,* characterize the present and future conduct of the Jews in its inner meaning; and the saying: *In three days I will raise it up,* unveils the full grandeur of our Lord's person and work. The difficulty of this mysterious utterance lies here: on the one hand, the preceding context would lead us to refer the words, *this temple,* to the temple strictly so called which Jesus had just purified; on the other, the evangelist's interpretation (ver. 21) obliges us to apply them, in opposition to the context, to the body of Jesus. Many, like Lücke and M. Reuss, cut the Gordian knot by acknowledging a conflict between scientific exegesis and the apostle's explanation, and asserting an advance of the first upon the second. Baur administers a severe lecture to Lücke for his irreverence to the apostolical exegesis of which this

view is a proof; he declares himself in favour of the sense given by the evangelist. That is natural. The saying being partly, according to Baur, the creation of the evangelist, he must know the meaning of it better than any one whatsoever —better than Lücke himself.

The *historical* truth of this saying of Jesus is attested—1st. By the declaration of the false witnesses (Matt. xxvi. 61; Mark xiv. 57, 58), which proves that though the remembrance of the circumstances in which it had been uttered was effaced, the word itself had remained indelibly impressed on the memory not only of the disciples, but of the Jews. 2d. By Acts vi. 14, where Stephen's accusers say: "*We have heard him say that this Jesus of Nazareth shall destroy this place and shall change the customs which Moses delivered us.*" Stephen could not have spoken thus except on the foundation of a positive declaration made by Jesus. 3d. By the originality, the conciseness, the very obscurity of the saying.

The first proposition cannot contain an invitation to the Jews directly to destroy the temple, not even in de Wette's hypothetical sense: "If you should destroy." This supposition would be absurd; no Israelite would have put his hand to the sacred edifice. The word *destroy* ought therefore to be taken in an indirect sense: "to bring on, by continuing in the way which you are following, the destruction of the theocracy, and thereby of the temple." The first of those destructions must terminate in the second.—But what was the crime by which Israel could provoke this final chastisement? Modern interpretation, or, as Lücke calls it, "scientific exegesis," answers: by ever-increasing moral profanations, like that against which Jesus had just protested. This answer is insufficient. Simple sins of this kind might pave the way for, but not determine, that catastrophe. The O. T. assigns a more positive cause for Israel's final ruin; it is the rejection and murder of the Messiah. Thus Zechariah, chap. xi., describes Jehovah's last endeavour to save the flock already destined to slaughter, and the rejection of the Shepherd whom He sends to them with this view, as the cause of the catastrophe announced, vv. 1–3. The same prophet, xii. 10, points to Israel mourning at the end of the days for Jehovah *whom they have pierced*. And Daniel, ix. 26,

says more precisely: "*The Messiah shall be cut off . . . and the people of a prince who shall come shall destroy the city and the sanctuary.*" Matt. xxiv. 15, 16 proves that Jesus applied this prophecy to the circumstances of His time. The true way to destroy the temple, in the eyes of Jesus, will therefore be to slay the Messiah. Was not the appearing of the Messiah in reality the final aim of the theocratic institution? The Messiah once cut off, there is no more Israel. The priesthood, the temple, may indeed exist still for a little; but all is nothing more than *the carcase to which gather the eagles* of divine judgment (Matt. xxiv. 28). Why, at the moment when Jesus expires, is the vail of the temple rent? It is because there is no more a most holy place, therefore no more holy place, no more court, no more sacrifice, no more priesthood; the temple, as Jehovah's temple, exists no more.

When He said, "*Destroy this temple,*" it was therefore, no doubt, the temple properly so called that Jesus was pointing to; but He knew well, as John indicates, that it would be *in His person* itself that this destruction would take place; on *His body* that the fatal blow struck by the hand of the Jews would fall, which would lay the sanctuary in ruins. The imper. λύσατε is therefore not simply concessive: "If you should destroy." It is of the same kind as that other imperative: "*That thou doest, do quickly*" (xiii. 27). When the fruit of perverseness, whether collective or individual, is ripe, it *should* fall. Comp. also the πληρώσατε, Matt. xxiii. 32.

The meaning of the second proposition follows from that of the first. The mode of restoration must correspond to the mode of destruction. If it is in the person of the Messiah that the temple is laid in ruins, it is in His person also that it shall be raised again. Jesus once said: "*In this place is one greater than the temple*" (Matt. xii. 6). His body was the living and truly holy abode of Jehovah in Israel; the visible sanctuary was only the emblem of that real temple. Comp. the ἐσκήνωσεν of i. 14. The thought of Jesus may therefore be expressed thus: "As it is by my death that the destruction of the temple will be consummated, so it is by my resurrection that its restoration will be

effected." It is in His person that this great drama will be enacted. The Messiah perishes: the temple falls. The Messiah lives again: the true temple rises on the ruins of the symbolical temple. For there is no simple restoration in the kingdom of God. Every revival is at the same time an advance.—The term *ἐγείρειν, to raise up,* is here in perfect keeping. For it may be applied at once to the two notions of resurrection and construction (see Meyer). The expression: *in three days,* the authenticity of which is vouched for in a quite special way by the report of the false witnesses (*διὰ τριῶν ἡμερῶν,* Matt. xxvi. 61; Mark xiv. 58), receives thereby also its natural meaning; for in a historical situation like this, it is impossible to regard it as merely a poetical or proverbial form to signify generally: "in a very short time," as in Hos. vi. 2, or Luke xiii. 32. There has been asked of Jesus a demonstrative miracle, as a sign of His competency. We know from the Synoptics that Jesus always refused such demands, which were the renewal of the third temptation in the wilderness (in Luke). But there was a miracle, one only which He could grant and promise without condemning Himself to the part of a thaumaturge, because this miracle belonged to the very plan and work of man's salvation: that was His resurrection. It is to this sign also that He appeals in similar cases in the Synoptics (Matt. xii. 38–40, xvi. 4). Here again we come upon one of those profound analogies which, under difference of form, constitute into one whole the description of the Synoptics and that of John. It is by the power of *reparation,* which He will display when the kingdom of God on the earth shall have gone down as it were to the lowest depths, that Jesus will prove the competency for the work of *reformation* which He has just been claiming for Himself.—This explanation thus corresponds both to the natural meaning of all the expressions of the text, to the evangelist's interpretation, and to the demands of the context.

The following is the meaning to which modern exegesis has come, by following what Lücke calls "the laws of philological art." It is expounded to most advantage, it seems to us, by Ewald (*Gesch. Christi,* p. 230): "All your religion, resting on this temple, is corrupt and perverted; but He has

already come who, when it shall have perished as it deserves, will restore it easily in a more glorious form, and will thus work not one of those common miracles which you ask, but the greatest of miracles." On this explanation, the temple destroyed is Judaism; the temple raised again is Christianity; the act of restoration is Pentecost, not the resurrection. We shall not say that this meaning is absolutely false; it is so only in so far as it is given as the exact expression of the mind of Jesus at the time. What condemns it is—1st. That the transformation of the economy of the letter into that of the spirit is not *a sign*, but the work itself. 2d. The fact indicated by Jesus must have an external character to correspond to the demand which was addressed to Him. 3d. From this point of view it is impossible to explain naturally the words: *In three days.* Neither Hos. vi. 2 nor Luke xiii. 32 justify the figurative sense which would need to be given them in our passage.

It is objected to our view, that the Jews could not have understood a reply so mysterious. Assuredly they did not see in the temple, of which Jesus spoke, anything else than the material edifice, and represented to themselves the promised sign as the magical apparition of a new and supernatural temple. But we shall see that with perversely-minded people the method of Jesus is to throw out enigmas, and to reveal the truth only while veiling it; comp. the explanation of Jesus about the use of parables, Matt. xiii. 11–16. Here is a secret of the profoundest pedagogics.

It is also objected, that Jesus could not know so long beforehand of His death and resurrection. But in the Synoptics, too, He announces very early the tragical end of His Messianic ministry. It is in the first days of His activity in Galilee that He speaks of the time "when *the bridegroom shall be taken away*, and the disciples shall fast" (Mark ii. 19, 20). And then had He never read Isa. liii.; Dan. ix.; Zech. xii., etc.? Now, if He foresaw His death, He must have been assured also of His resurrection. He could not believe that the bridegroom would be taken away for ever.

Finally, it is objected, that according to Scripture it is not Jesus who raises Himself. But the receptivity of Jesus in

the act of His resurrection is not mere passivity. He says Himself, x. 17, 18: "*I lay down my life that I might take it again. . . . I have power to lay it down, and I have power to take it again.*" He lays hold, as in all His miracles, of the divine omnipotence which becomes operative in Him.

M. Renan has seen in this so original and profound saying only a whim: "One day," says he, "His bad humour against the temple drew from Him an imprudent word." He adds: "It is not known what sense Jesus attached to this word, in which His disciples sought forced allegories" (*Vie de Jésus*, p. 367). In the saying where M. Renan sees a proof of the bad humour of Jesus with the temple, the immediate witnesses found a proof of the zeal for God's house which devoured their Master. Which has best understood Jesus? As to the explanation given by John (ver. 21), we hope that every serious reader will find something else in it than a "forced allegory." What is more difficult to explain, is the capital importance which Jesus attaches to the apparently innocent demand of the Jews. How does Jesus discover in the question: "*What sign showest thou?*" the prelude to the catastrophe which shall put an end to His life and to the theocracy? We have already seen (ii. 4) with what deep penetration Jesus sees the moral bearing of the words which were addressed to Him. We have also quoted Luke iv. 22, where the critical reflection of the inhabitants of Nazareth after hearing Him preach: "*Is not this Joseph's son?*" is enough to lead Jesus to proclaim His rejection not only by them (ver. 23), but by the whole people (vv. 24–27). In a fugitive impression the eye of Jesus discerned the principle of the final decision. Of human speech, His delicate ear apprehended not only the sound but the character (*timbre*). Again, by this characteristic touch we find in the Jesus of the Synoptics and in that of John one and the same Jesus.

Ver. 20. "*Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?*"— With the reply of Jesus before them, the sympathy of the one party collects itself and meditates; the antipathy of the other turns to raillery. The answer of the Jews is not free from irony. They twist more or less wilfully the saying of

Him whom they already reject morally.—The restoration of the temple by Herod had begun in the eighteenth year of his reign, according to Josephus (*Antiq.* xv. 11. 1). In the *Wars of the Jews*, the same historian names by mistake the fifteenth. The first year of that prince's reign was from the 1st Nisan 717 to the 1st Nisan 718; the eighteenth was consequently the year embraced between the firsts of Nisan 734 and 735: it was about the autumn of this year that the work began (Joseph. *Antiq.* xv. 11. 1). The time mentioned of forty-six full years (ᾠκοδομήθη) thus brings us to the autumn of the year 780. And the present Passover must have been that of the year 781. As it was separated from the year of Jesus' death only by that of vi. 4, it follows that Jesus died in 783,—a fact which seems to us probable for many other reasons. He was thus born in 750 or 751 (Luke iii. 23).

Ver. 21. "*But He spake of the temple of His body.*"—By ἐκεῖνος, *ille vero*, "He and He only," John strongly contrasts his Master's thought, of which He—that is, Jesus—alone had the secret, with the interpretation of the Jews and the ignorance of the apostles at that time.

Ver. 22. "*When, therefore, He was risen from the dead, His disciples remembered that He had said this;*[1] *and they believed the scripture, and the word which Jesus had said.*"—In docile hearts light appears, though somewhat tardily. The event explained the saying, as in its turn the saying contributed to unveil the profound meaning of the event.—It is surprising to find here the complement τῇ γραφῇ, *the scripture;* for the scripture had not been quoted by Jesus. But the evangelist wishes it to be understood that the first point on which light fell in the heart of the apostles after the resurrection, was the prophecies of the O. T. announcing that event (Ps. xvi.; Isa. liii.; Hos. vi.; the prophet Jonah), and that it was by this means they were guided to the understanding of the saying of Jesus which he has just related, and which was itself taken from the heart of the O. T. When that divine book presented itself to the view of the disciples in its totality, then at length they penetrated the full sense of that mysterious saying of Jesus. This little touch belongs to the apostle's inner biography. Remarks

[1] T. R. mistakenly adds αὐτοῦ, with K and some Mnn.

such as these, by which the author exhibits the difference between the time when the disciples heard a saying of Jesus and a time when they understood it (comp. iv. 32, 33, vii. 39, xi. 12, xii. 16, 33, xiii. 28, etc.), impress not only on this, but on the entire narrative, the seal of historical reality. Let the reader represent to himself, according to Baur's hypothesis, a pseudo-John imagining in the second century this ignorance of the apostle in regard to a saying which he had invented himself! Criticism here dashes itself against a moral impossibility.

The Synoptics relate an act of Jesus similar to this; but they place it at the end of our Lord's ministry: Matthew (xxi.) and Luke (xix.), on Palm Day; Mark (xi. 12–15), more exactly, on the morrow after. It might be thought that those three evangelists, having wholly omitted the first year of our Lord's ministry, were led thereby, though unconsciously, to displace the fact which has been occupying us, and to transfer it to the only stay at Jerusalem which they record. This is the opinion of Lücke, de Wette, Ewald, etc. Keim goes further: he holds that it would have been on Jesus' part the most flagrant want of tact, thus at the beginning to advertise His Messiahship and to break with the old Judaism. —But what gives to the event its meaning and character, is the words with which Jesus accompanies it. Now these words, which constitute the soul of the account, are very different in the Synoptics and in John, so that it would be impossible to unite them in a consecutive discourse. In the Synoptics, Jesus claims, on the ground of Isa. lvi. 7 ("*Mine house shall be called an house of prayer for all peoples*"), the sacred right of the Gentiles to the place which from the beginning had been reserved for them in the temple (1 Kings viii. 41–43). In John, there is not a trace of this intention; Jesus has nothing in view except Israel and His relations to it. This difference, as well as the characteristic answer (John ii. 19), proves two distinct events. If, as cannot be doubted, the abuse checked by Jesus was really established at the time when He presented Himself for the first time as Messiah and Son of God in the temple, it was impossible that He should tolerate it. It would have been in the same act to declare Himself the Messiah and to renounce the part of Messiah.

Thus John's narrative is its own justification. But if, after this fruitless attempt, Jesus, as we shall see, renounced this royal and Messianic attitude to come down to the simple activity of a prophet, and not to resume His part as Messiah-king till Palm Day, is it surprising if on that day, when He linked His ministry with its beginnings, He repeated the act with which He entered upon His career? The first time, He invited the people to the general reform which He had in view. The second, He protested against the spirit of profanation which He had not been able to overcome. Thus the two accounts are justified. This contrast in the situations harmonizes with that of the sayings. In John, seeing His appeal repulsed, He thinks of His death, which shall be the goal of that rejection; in the Synoptics, beholding the fall of Israel consummated, He proclaims the right of the Gentiles, who are soon to be substituted for the Jews. As to Keim's objection, this author forgets that, instead of breaking with Judaism, Jesus in thus acting appealed to what was deepest in the conscience of every true member of the theocracy—respect for the temple. And it is not without ground that Beyschlag has called this procedure of Jesus "of Jewish acts the most profoundly conservative." "It was," says Bäumlein, "a symbol, like so many ancient prophetic acts, of the complete purification which Jesus proposed to effect."

II. *Jesus at Jerusalem.*—ii. 23–iii. 21.

Jesus, not having been welcomed in the temple, does not force matters. The use of violence, had it been even by divine means, would have led Him to the career, not of a Messiah, but of a Mahomet. In presence of the cold reserve which He meets, He retreats; and this retrograde movement characterizes for a time the course of His work. The palace has just closed against Him; the capital remains open. It is there that He acts, but no longer in the fulness of that Messianic sovereignty with which He had presented Himself in the temple. He confines Himself to teaching and miracles, the prophetic instruments. Such is the admirable elasticity of the divine work in the midst of the world: it advances only so far as faith permits and invites it; it yields to resist-

ance, and retires to its last entrenchment; that reached, it suddenly resumes the offensive, and, engaging in the final struggle, succumbs externally to conquer morally.

Vv. 23–25 are a preface. They give the general description of our Lord's work at Jerusalem, following His experiment in the temple. The subsequent passage (iii. 1–21) will give a remarkable sketch of His teaching and His Messianic testimony during those first times, among those whom He found disposed to faith.

Ver. 23. "*Now, when He was in Jerusalem at the Passover, in the feast, many believed in His name, when they saw the miracles which He did.*"—The first proposition of the verse contains three particulars. The first is that of the *place: at Jerusalem,* in opposition to the temple (ver. 14). The second is that of *time: at the Passover;* during the Passover week, in opposition to the days which preceded the feast properly so called. The pilgrims went up to Jerusalem before the feast to purify themselves (xi. 55), and on the 13th Nisan, the eve of the feast, this purification was completed by removing leaven from every dwelling. The day on which every Israelite purified his house, may have been that on which Jesus purified His Father's. The third particular is that of the *mode: at the feast.* Hereby John would show that Jesus gave to His Messianic manifestation the greatest possible publicity. For the purpose, He chose not a time when Jerusalem was reduced to its own inhabitants, but the period at which the city was the theatre on which the whole nation assembled. The expression πολλοί, *a great number,* is thus directly connected with this third particular. Those numerous believers were doubtless for the most part non-Judaean, especially Galileans (iv. 45). There is a mournful contrast between this pronoun (πολλοί), which denotes only individuals, and the nation as a whole (*the Jews,* ver. 18), which has rejected the appeal of its King. This contrast recalls that between the οἱ ἴδιοι and the ὅσοι, i. 11, 12. But what was sadder still to Jesus, was that even this faith, in many, was not really of the essence of faith; it had for its object only His title ("*believed in His name*") of Christ. This title, in the eyes of those men, was nothing more than one of ceremony, an external designation. This is easily

seen from the alone foundation on which their faith rested: miracles. There is a close relation between the words "*believed*" and "*seeing*." The relation between the aor. and the participle present characterizes their faith as having little more duration than the sight. And this because it had nothing internal and moral; it resulted solely from the feeling of astonishment produced in them by those prodigies. *Signs* may indeed strengthen and develope true faith where it is already formed, by unveiling to it completely the riches of its object (ii. 11). They may even sometimes provoke faith, but not produce it. Faith is a moral act which fastens on the moral being in Jesus.—The last words: *which He did*, depict the nature of this faith: it was the material operation which impressed them. — The miracles were undoubtedly numerous (comp. iv. 45). John does not relate a single one of them, so much did his aim differ from that of the Synoptics. His purpose here was to characterize the situation, not to give facts in detail.

Vv. 24, 25. "*But Jesus did not commit Himself unto them, because He knew them all, and needed not that any should testify of man: for He knew what was in man.*"— Jesus is no more dazzled by this apparent success than He was discouraged by the reverse which He experienced in the temple. He discerns the insufficient nature of their faith. There is a sort of word-play in the relation between the ἐπίστευεν, *He committed Himself*, and the ἐπίστευσαν, *they believed*, ver. 23. While they regarded only the external, the miracles, He (αὐτὸς δέ) did not stop short at appearances. He had no *faith in their faith*. He did not recognise in it a true work of God. Consequently He was as far as ever from treating them as believers. How did this attitude of distrust show itself? It is difficult to determine. Probably John has in view rather a certain reserve of a purely moral nature than any positive external acts, such as reticence about His doctrine, or a solitude in which He shut Himself up. Luthardt: "As they did not give themselves morally to Him, He did not give Himself morally to them." He who seized and brought out in the conduct of Jesus this delicate touch, is an observer profoundly initiated into His feelings. If he was himself one of the disciples whose call

is related in chap. i., he must certainly have perceived the difference between the conduct of Jesus toward those people, and the manner in which He acted toward him and his fellow-disciples. Nothing in the text obliges us to identify this superior knowledge of Jesus with divine omniscience; the evangelist would thus be guilty of contradicting himself and the Synoptics. Comp. vol. i. p. 397. He knew by experience that clear and penetrating look (ἐμβλέπειν) which read the depths of the heart like an open book. This higher knowledge of Jesus is the highest degree of the gift of the *discernment of spirits* (1 Cor. xii. 10; 1 John iv. 1).

The proposition: *and because*, . . . etc., generalizes the statement of ver. 24. It means that, *in any case*, Jesus had no need to have recourse to information to know what He had to think of this or that man. This faculty of discernment was inherent in His person (*for He Himself*), and consequently permanent (imperf. *knew habitually*).—Ἵνα, *in order that*, is neither here nor elsewhere a mere periphrasis for the infinitive. The idea of aim, which always attaches to the word, is explained by the tendency natural to the need of knowledge to seek satisfaction.—The art. τοῦ before ἀνθρώπου, "(*the*) man," may be explained either in the generic sense: *man* in general, or, what is perhaps more accurate, in the wholly individual sense: the man with whom He had to do in any given case (Meyer). Even with this last explanation the generic meaning might be applied to the ἐν τῷ ἀνθρώπῳ, *in man*, which closes the verse. The *for* would mean that He thus knew every representative of the type, *because* He knew radically the type itself. Yet it is simpler to give the expression: *in the man*, the same individual meaning as in the preceding proposition, and to explain the *for* by the word: *Himself*. He needed not, . . . for *of Himself* He knew . . .

On the ground of this general situation there rises, as a particular delineation, the scene of the conversation with Nicodemus. Is this sketch referred to as an *example* of that Jewish faith which is nothing better than unbelief, ii. 23 (comp. iii. 2), as Baur thinks; or, on the contrary, as an *exception* to the full attitude of reserve taken up by Jesus and described vv. 24, 25 (Ewald)? Baur's opinion falls to the ground before the fact that Nicodemus afterwards became a

believer (vii. and xix.), so that the example would have been very badly chosen. On the other hand, the text as little indicates that the following incident is related as a deviation from the line of conduct marked out, ii. 24; and ver. 2 even includes Nicodemus in the class of persons described, vv. 23–25. To see in this account, with Lücke, only an example of the supernatural knowledge of Jesus, does not correspond to the grandeur of the conversation which follows.

If the author has inserted this account here, it is rather because he saw in it the most memorable example of *the Lord's revelation* of His person and work in the situation indicated. The part of this conversation in our Gospel may be compared with that of the Sermon on the Mount in Matthew's Gospel: the two passages have an inaugural character. As to Nicodemus, he is at once an example and an exception: an example, since miracles have been the occasion of his faith; an exception, since the manner in which Jesus treats him proves that He does not despair of the normal development of his faith. The faith characterized, vv. 23–25, as Luthardt observes, is undoubtedly not real faith; but neither is it unbelief. From this point there may be retrogression or progress.—How did the evangelist get the knowledge of this conversation? Jesus or Nicodemus may have related it to him. The first alternative, to which Meyer inclines, has something improbable about it. In the second, the question rises, whether Nicodemus understood it sufficiently to retain it so well. Might not John himself have been present at the interview? Ver. 11 might contain an evidence to the presence of some other person belonging to the party of Jesus.

But this question is subordinate to another: Can we trust the following account either in whole or in its details? Is not this conversation, as we have it before us, a free composition, in which the author has united different elements of his Master's ordinary teaching, or even put into His mouth his own conception of the Gospel? May it not be thought at least that the author's subjectivity has, without his suspecting it, more or less influenced this exposition, especially towards the end of the conversation? This is what we shall have to examine. In this examination, the following shall be our touchstone: If the direct and natural application of the say-

ings of Jesus to Nicodemus *the Pharisee* is supported to the end, we shall thereby recognise their authenticity. If, on the contrary, the discourse loses itself as it proceeds in vague generalities, without appropriateness to the given situation, we shall find in this fact the evidence of a composition more or less artificial.

iii. 1. "*There was a man of the Pharisees named Nicodemus, a ruler of the Jews.*"—The name Nicodemus, though of Greek origin, was not unusual among the Jews. The Talmud mentions again and again a person of this name (*Nakedimon*), called also *Bounaï*, reckoned to the number of Jesus' disciples. But he must have been present at the destruction of Jerusalem; and this circumstance, taken in connection with the advanced age of Nicodemus in the time of Jesus, renders it improbable that the two are identical.—The word ἄνθρωπος, *a man*, alludes, as Stier has observed, to ii. 25. Otherwise John would simply have said τις. John reminds us thereby that Nicodemus was a specimen of that human race which Jesus knew so well.—The spirit of the narrowest and the most exalted national particularism had found its organ in the Pharisaic party. From the standpoint of this sect, every Jew possessing the legal virtues and qualities was fit to enter the Messianic kingdom by right. The Messiah Himself was only a Jew more perfect and powerful than any other. Raised by His miracles to the summit of glory, He would annihilate Gentile powers, and place Israel at the head of humanity. Such, in its main features, was the Messianic programme which had been drawn from the prophecies by the imagination of the Pharisaic doctors.—Ἄρχων, *ruler*, undoubtedly denotes one of the members of the Sanhedrim (vii. 50).

Ver. 2. "*The same came to Him*[1] *by night, and said unto Him, Master, we know that Thou art a teacher come from God; for no man can do these miracles that Thou doest, except God be with him.*"—What is the object of this visit? The saying of Nicodemus is merely an introduction, and it would be useless to seek in it the indication of the object of his coming. It has been supposed (Koppe) that he came to act the spy on our Lord. But Jesus treats him as an honourable man, and

[1] 6 Byz. Syr^{sch} read προς τον Ιησουν instead of προς αυτον (a correction for the sake of public reading).

Nicodemus shows himself sincere throughout the whole course of the conversation. It is probable that, having discerned in Jesus an extraordinary being, and heard the report which had been made to the Sanhedrim by the members of the deputation sent to John the Baptist, he asked himself whether Jesus might not be really the Messiah. This point was of such importance to him that he felt himself constrained to have it cleared up. No doubt he desired also, this first question once resolved, to sound Jesus about the course of His work, and about the impending revolution which His coming announced. The plur. *οἴδαμεν, we know,* proves that he did not take this step solely in his own name, but that he had behind him a certain number of members of the Sanhedrim who shared the same impressions. He came *by night.* This circumstance, expressly mentioned xix. 39, and perhaps also vii. 50, must be ascribed to his fear of compromising himself with his unbelieving colleagues. Perhaps also he feared, by a step taken in the light of day, to give more authority to the young teacher than he yet possessed.—Nicodemus gives Him the title of *ῥαββί, master;* it is a great deal on his part, for Jesus had not passed through the different degrees of rabbinical studies which gave a right to the title. vii. 15. "*The Jews marvelled, saying, How knoweth this man the Scriptures, having never studied?*" It is exactly this exceptional course in the development of Jesus which Nicodemus characterizes by saying: *a teacher come from God.*—*Ἀπὸ Θεοῦ, from God,* is placed first as the principal idea opposed to that of a regular doctorate. The same contrast, vii. 16, in the mouth of Jesus Himself. This defining clause: *from God,* depends neither on the verb *come,* nor on the word *teacher,* separately, but on the complex phrase: come as teacher. The argument is agreeable to theocratic precedents (Ex. iv.). Miracles prove divine assistance, and this, a divine mission. But this formal demonstration, intended to prove to Jesus a truth of which He has no doubt, is somewhat pedantic, and must have offended the ear of Him to whom it was addressed. So Jesus cuts short the discourse thus begun.

Ver. 3. "*Jesus answered, and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.*"—The relation of this answer to the words of Nicodemus has been variously understood, for this very reason,

that the latter was not able fully to express his thought. Meyer supposes that Nicodemus intended to ask Jesus, like the rich young man, what he must do to enter the Messiah's kingdom, and that Jesus, divining his thought, answered him: "Every particular work would be insufficient; there must be a radical regeneration." But could Nicodemus the Pharisee have conceived a doubt as to his participation in the divine kingdom? He speaks, besides, in the name of several. Baumgarten-Crusius thinks that Jesus, correcting the title of teacher given to Him by His interlocutor, means to say: "I come not only to teach, but to regenerate." But in the sequel the work of regeneration is ascribed not to Jesus, but to the Spirit. Lücke, following Lightfoot, thinks that regeneration is opposed to external miracles (ii. 23): "The kingdom of God is not in those miracles which I work; it is a state of things into which none can enter save by regeneration." This is ingenious, but far from natural. According to Luthardt, Nicodemus regarded the teaching and miracles of Jesus as the dawn of the Messianic kingdom. And Jesus, he thinks, answered by reminding him of the inward nature of that kingdom, and the spiritual condition necessary for entering it. In reality, in the view of Nicodemus and his colleagues, the kingdom of God was only this earthly life glorified, and its appearing an external and political matter. The miracles of Jesus were already thought to be the signal of the great crisis. He was about to scatter the legions, to destroy the capitol! On that first saying of Nicodemus, the whole Pharisaic programme of the kingdom of God unfolds before the eye of Jesus, and He confronts it with His own conception. We have in Luke xvii. 20, 21 a parallel which offers the best commentary on our passage. "*When cometh the kingdom of God?*" ask the Pharisees of Jesus. "*The kingdom of God cometh not with observation,*" answers Jesus; "*it is within you.*" It might be thought, indeed, that the synoptical tradition has in these words only generalized the beginning of the conversation now before us. Nicodemus evidently came to ask Jesus: Art thou the Messiah, and is the kingdom of God near, as thy miracles seem to indicate? Jesus answered him: This kingdom does not consist of a social renovation, such as men *see coming* (μετὰ παρατηρήσεως); it is a spiritual state, into which no one enters

without an inward transformation.—The doubt assumed to exist in the auditor's mind by the formula, *amen, amen* (see i. 51), is here that which arises from the Pharisaic prejudices of Nicodemus. "The pious Jew, the honoured Pharisee, the powerful ruler, Nicodemus in his entire being, falls prostrate," says Hengstenberg, "before the shock of this *verily*."—The solemn expression: *I say unto thee,* or, "I declare unto thee," refers to the dignity of a divine teacher which Nicodemus has just acknowledged in Him.—By the entirely general formula: *except a man,* Jesus avoids the harshness which the direct application to such an old man would have had.—Does ἄνωθεν signify, as in the other passages where John uses it (ver. 31, xix. 11, 23): *from above,* that is to say here: from heaven, from God? Comp. i. 13, ἐκ Θεοῦ γεννηθῆναι. These parallels have led a large number of commentators (Origen, Erasmus, Lücke, de Wette, Meyer, Bäumlein, etc.) to adopt this meaning. But how are we to explain the answer of Nicodemus, and particularly the expression: "to be born *again*," by which he seeks to reproduce the meaning of the word in ver. 4? Besides, if ἄνωθεν had this meaning, the accent would evidently lie on this word, for Jesus would have in view the antithesis between earthly birth and birth from above. And so this adverb would require to precede the verb.

Placed as it is after γεννήθῃ, it serves only to strengthen the idea of birth, which well suits the meaning: *again.* This meaning is easily deduced, whatever Meyer may say, from the etymological signification: from *above.* Indeed, *from above* may signify: *from the origin* of the event. We have four striking examples of this meaning of ἄνωθεν. Josephus says (*Antiq.* i. 18. 3): φιλίαν ἄνωθεν ποιεῖται (he forms a friendship with him altogether *anew,* or as it were for the first time). Tholuck, following Wetstein, quotes a passage still more remarkable as an analogy. Artemidorus (*Oneirocriticon,* i. 14) says of a father dreaming, that his wife gives birth to a child exactly like him: "that he would think himself ἄνωθεν γεννᾶσθαι," that is to say evidently, whatever Meyer may say, to be born *anew* himself. In Gal. iv. 9, the ἄνωθεν, to which πάλιν is added, is taken in the same sense. The bondage into which the Galatians are returning is denoted by πάλιν as the *second* (numerically), by ἄνωθεν as the moral reproduction

of the first. In the *Acta Pauli* (according to Origen), Jesus says to Peter, who wishes to escape martyrdom, that He is going to be crucified anew (in his place), and He expresses Himself thus: *ἄνωθεν μέλλω σταυρωθῆναι* (Hilgenfeld, *N. T. ext. Canonem rec.* iv. 72).

All, then, that Jesus means for the present is, that a *new beginning* of life must be laid even within this natural existence. He will say afterwards (ver. 5) on what condition (*water*) and by what agent (*the Spirit*) this new beginning can be realized.—*Ἰδεῖν, to see,* is in connection with *to be born again.* A new power of seeing supposes a new life. Sight is here the symbol of enjoyment, as at viii. 51 it is that of suffering. In the old dispensation, the kingdom of God was realized in a political form. From this temporary wrapping Jesus disentangled the principle which is at the foundation of that state of things, viz. holiness, and showed this spiritual principle realized first in the individual, then effecting the renewal of human society, and finally, of nature itself. For it is absolutely false to exclude, as M. Reuss does (*Hist. de la théol. chrét.* t. ii. p. 555 et seq.), those social and final consequences of the notion of the kingdom of God in our Gospel. The eschatological hopes attached to this term in the Old and New Testaments are found in full, v. 28, 29, vi. 39, 40, 44, 54. — Meyer remarks that the term *kingdom of God* appears nowhere else in John, and justly finds in this fact a proof of the historic character of our narrative. Besides, it is evident that this notion of the kingdom of God must be the natural starting-point of a confidential conversation between a Pharisee and the Messiah.

If, as M. Renan thinks, Jesus had been only a young enthusiast, full of the mission which He had assigned to Himself, would He not have been intoxicated by the prospect of seeing a man of such consideration taking his place among His adherents, along with the colleagues in whose name he was speaking? and is it credible that this feeling would not have carried Him away into wholly different language? The assured feeling of the divinity and holiness of His mission could alone have saved Him at this point from taking a false step.

Ver. 4. "*Nicodemus saith unto Him, How can a man be*

born when he is old? He cannot surely enter into his mother's womb and be born the second time?"—This answer is in the eyes of many modern critics a masterpiece of improbability. M. Reuss thinks that "all the attempts which have been made to save the good sense of Nicodemus break down utterly before the patent absurdity of this objection." In the view of Strauss, there is here a proof of the fictitious character of the narrative. Schleiermacher proposes the explanation: "It is impossible at my age to recommence a new *moral* life." Tholück, Bäumlein, and Hengstenberg, nearly the same: "What Thou askest of me is as impossible as" . . . These explanations evidently alter the meaning of the text. Meyer thinks that the confusion into which the words of Jesus plunge Nicodemus, makes him say what is absurd. Lange rather finds a certain irritation in his answer; he would lead into a rabbinical discussion to show Jesus the exaggeration of His demands. Both suppositions are far from probable. Would Jesus speak as He does in the sequel to a man so narrow or so irritable? Lücke explains: "Thou canst never mean that . . . ?" This explanation is philologically accurate; it faithfully renders the meaning of the negation μή (comp. our translation). And it is also the only one which appears to us exegetically admissible. Nicodemus regarded the kingdom of God as this earthly existence glorified. If, then, a new birth was needed to enter it, this birth must be of the same nature as the first, which, in the eyes of Nicodemus himself, was absurd. It seems to me even that the figure of which Nicodemus makes use to express this impossibility, is not altogether free from irony. For, as Luthardt says, he does not understand that a new beginning of moral life must be made within our natural existence.—The words, *when he is old*, prove that Nicodemus wisely applied to himself the *a man* of ver. 3. This word had no doubt been accompanied with one of those looks of our Lord which were more penetrating than a two-edged sword. The δεύτερον, *a second time*, does not reproduce completely the notion of the ἄνωθεν, *from the beginning, anew*, of ver. 3. Nicodemus does not understand the difference between a *second* beginning and a *different* beginning. And this is exactly what produces the embarrassment which he feels in dealing with our Lord's saying.

And so the explanation which Jesus gives him in the following verse, bears on the different nature of that new birth which he demands.

Ver. 5. "*Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*"[1]—The words: *of water and of the Spirit*, substituted for ἄνωθεν (*from above*, or *anew*), are intended to resolve the question which embarrasses Nicodemus. They indicate the factors of that birth of a higher order which Jesus demands.—*Water* certainly agrees better with the notion of a new birth than with that of a heavenly birth.—Exaggerated spiritualism has always been embarrassed by this first term, *water*, and has sought to identify it with the second. Calvin himself understands by water the Holy Spirit as the purifying water in the spiritual sense (*aquae spiritales*). This explanation is grammatically inadmissible. Calvin supports his view by the expression: "*baptism of the Spirit and of fire.*" But this phrase was not exposed to any ambiguity. It was quite otherwise with the word "*water*," in the circle in which Jesus was speaking, and in the context of our Gospel. John's baptism was at that very moment producing so profound a sensation in Israel, that the first thought of Nicodemus on hearing the phrase, *born of water*, could not fail to turn to that ceremony which was then being celebrated in the form of a total or partial immersion, and thus represented a death and a being born again. Jesus Himself, at the very time when He was thus speaking, was in a manner ascending from the water of baptism; and it was at the close of this rite that He had been baptized with the Spirit. In such circumstances, how could the words: *born of water and of the Spirit*, denote anything else than baptism? Thus is explained, also, the negative and almost threatening form: *except a man* . . . Nicodemus was a Pharisee, and the Pharisees had refused to submit to John's baptism. It is expressly said, Luke vii. 30: "*But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him*" (John). Nicodemus needed to learn that the acceptance of John's work was the normal condition of faith in that of Jesus. This word

[1] ℵ reads ἰδεῖν τὴν βασιλείαν τῶν οὐρανῶν, a reading which is admitted by Tischendorf (8th edition).

was therefore an energetic call to him to break with the line of conduct adopted by his party.

But what is the relation between the purely spiritual fact of the new birth and baptism with water? Lücke makes baptism represent forcibly the element of repentance (*μετάνοια*), and thinks that water was only the *symbol* of that moral disposition, as if Jesus meant to say: First, on man's side, repentance, of which baptism is the emblem; thereafter, on God's side, the gift of the Spirit. But the Spirit is an objective factor; and it ought to be the same with water,—for the two terms are parallel, and depend as a single object on the same preposition. Water has an objective value; for it is the visible promise of pardon. As Strauss says: "If on man's part baptism is the declaration of his renunciation of sin, on God's part it is the declaration of the pardon of sin." Peter says, on the day of Pentecost, Acts ii. 38: "Be baptized every one of you in the name of Jesus Christ *for the remission of sins*, and ye shall receive the gift of the Holy Ghost." Pardon is here represented as the immediate result of baptism, and the gift of the Spirit as the consequence of that pardon: "And once pardoned, ye shall receive..." Let it be observed that Peter says: the remission *of sins*, and not *of their sins*, so much is it the idea of baptism in itself, and not only its individual efficacy that he wishes to characterize. Such was already the meaning of the symbolical purifications of the Old Testament, of which the ceremony of baptism is the climax. Ps. li. 2, 7: "*Wash me from mine iniquity.... Purge me with hyssop from my sin; wash me, and I shall be whiter than snow.*" Ezek. xxxvi. 25: "*I will sprinkle clean water upon you, and ye shall be clean.*" Zech. xiii. 1: "*In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.*" This virtue was not possessed by water in itself; it belonged to it only as an emblem of the blood of expiation, the only efficacious means of pardon. So John, in a famous passage (1 John v. 6), connects water, blood, and Spirit as co-operating in salvation; and that, doubtless, in the sense that water is the symbol of the blood which reconciles, and the pledge of the Spirit which regenerates (see Peter's words above). To accept baptism with water, is to become a partaker of the

Messianic pardon. Condemnation being thus removed, the baptized one is replaced before God in his normal position—that of a man who had never sinned; and he is fit to receive the gift of the Spirit. John's baptism does not differ in this respect from Christian baptism. Only, the first had regard to the blood which was to be shed; the second rests upon the finished sacrifice. But the pardon which is represented by water-baptism is only the negative condition, the *sine qua non* of the new birth. The positive principle of this inner fact is the Spirit, whom God gives to the soul which has been washed from its sin. As really, then, as salvation comprehends the two facts: pardon and regeneration, so really did Jesus sum up in the two words: *water* and *Spirit*, the whole of salvation, and consequently man's entrance into the kingdom of God.

In the verses which follow there is no further mention of water, for the very reason that in the matter of the new birth it has only a negative virtue; it removes the hindrance. The creative virtue belongs to the Spirit.—Meyer remarks the absence of the article before the two substantives. It is the *kind* of factors operating which Jesus wishes to indicate, and not the working of those factors in a definite case.—Jesus substitutes the word εἰσελθεῖν, *to enter*, for the term ἰδεῖν, *to see*, of ver. 3. The new form: *to enter into*, is relative to the figure: *to be born of*. The two things mentioned are the double element into which the soul must be plunged to come forth as a member of the kingdom. The prepositions ἐξ and εἰς are correlative.—The reading of the *Sinaïticus*: "kingdom *of the heavens*," was found likewise among the Docetæ of the second century, according to Hippolytus; it is found in a recently discovered fragment of Irenæus, in the *Apostolical Constitutions*, and in Origen (trans.). These authorities are not sufficient, certainly, to authorize us to substitute it for the Received reading, as Tischendorf does. But they dissipate the objection founded on this form against the reality of the quotation of our passage in Justin, *Apol.* i. 61. (See Introd. i. p. 213). The various reading must be extremely ancient.

While speaking thus to Nicodemus, who might so easily have appropriated pardon to himself under the form of baptism, Jesus had no thought of binding divine liberty generally, and in all cases, to the material sign. The example

of the thief on the cross proves that pardon may be granted without water-baptism. And as to the regenerating Spirit, *He bloweth where He listeth.* His field of action is only limited by that of pardon itself, which may be granted independently of every visible sign. By the two following sentences, Jesus demonstrates the *necessity* (ver. 6) and the *possibility* (6*b*) of the new birth.

Ver. 6. "*That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.*"—The argument rests on this understood premiss: The kingdom of God is of a spiritual nature, like God Himself. Hence it follows, on the one hand, that it cannot be possessed and enjoyed by man in his carnal state; on the other, that it shall infallibly be so by every man who is transformed into a spiritual being.—On the meaning of the word *flesh*, see vol. i. p. 360. Taken by itself, this word does not involve the notion of sin. But when it is applied, as here, to the entire human person, it describes it as ruled by natural sensibility to pleasure and pain, and consequently as incapable of subjection to the law of God (Rom. viii. 7). The expression: *that which is born of the flesh*, therefore denotes fallen humanity. It implies that the carnal state is transmitted from generation to generation, so that it is impossible for any natural man by his own powers to escape from the fatal circle: hence the *necessity* for regeneration. It is not enough to wash and adorn the flesh morally; there must be *substituted* for it the Spirit. This fact was already attested by the O. T. Gen. v. 3: "*Adam begat a son in his own likeness, after his image.*" Ps. li. 5, 10: "*I was shapen in iniquity. . . . Create in me a clean heart, O God.*" How does this transmission of the carnal state harmonize with individual responsibility? The last words of this conversation will throw some light on this difficult question.—If Jesus really spoke those words, it is impossible to believe that He regarded Himself as born in the same way as other men.—The subst. *flesh*, as a predicate (*is flesh*), has a much more forcible meaning than that of the adjective (*carnal*). The state has in a manner become a nature. And hence it follows that a mere improvement of the natural man does not suffice, and that a new nature *must* really be substituted for the old.

We might also see in the second proposition a proof of the

necessity of the new birth; in that case we must explain it in the sense: "*Nothing except* that which is born of the Spirit is spirit, and can enjoy the spiritual world." But it is better to give to this proposition an expressly affirmative meaning: That which is born of the Spirit is spirit truly and infallibly (consequently fit to enjoy the kingdom of God). Here is the *possibility* of the new birth; this wonder cannot fail to be realized from the moment that the Spirit begins to work. It is the true answer to the "*Can* a man?" of Nicodemus.—The word *Spirit*, in the subject, denotes the Divine Spirit, and in the predicate the new man. Here again the substantive (*Spirit*) is employed in the predicate instead of the adjective (*spiritual*), to describe the new essence. The word *Spirit* embraces in the context not only the new principle of spiritual life, but also the spiritualized soul and body.—The neuter τὸ γεγεννημένον, *that which is born*, is substituted in both propositions for the masculine, *he who is born*, to denote the *nature* of the product abstractly from the individual, thus bringing more into relief the universality of the law.—Hilgenfeld here finds the Gnostic distinction between two kinds of men. Meyer well answers: "There is a distinction, not between two classes of men, but between two phases of the same individual life."

Jesus is aware that the astonishment of Nicodemus, instead of diminishing, goes on increasing; and He discerns the cause: Nicodemus, in his conception of divine things, has not allowed for the action of the Holy Spirit, and therefore seeks to represent to himself the new birth of which Jesus speaks, as a matter subject to the senses. Jesus has recognised his sincerity, and wishes to take this stone of stumbling out of his way. The matter in question, says He, is not one which can be imagined. Real though it is, it cannot be discerned except when it is accomplished.

Vv. 7, 8. "*Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or*[1] *whither it goeth. So is every one that is born of the Spirit.*"[2] —By the expression: *Ye* must be born, Jesus excludes Him-

[1] The Mjj. Mnn. and Vss. read καὶ πού and not ἢ πού (A, It. Vg.).

[2] ℵ alone reads ἐκ τοῦ ὕδατος καὶ τοῦ πνεύματος.

self from this general condition. He required, no doubt, to grow spiritually (Luke ii. 40, 52); but He had no need to be born again. The gift of the Holy Spirit at His baptism was not a regeneration, but the completion of a previous development, which was perfectly normal under the constant influence of the Spirit. — Jesus states as an example to Nicodemus a fact which, like the new birth, escapes the observation of the senses, but is proved by its effects.—*Πνεῦμα* has, as well as רוח, the double meaning of *wind* and *spirit*. The end of the verse (*so . . .*) proving that there is a comparison here, it is certain that the word ought to be taken in the strict sense of *wind*. Tholuck (first editions) supposed that at that very moment the wind was heard blowing in the streets of Jerusalem. This supposition gives more reality to the words: *and thou hearest the sound thereof*.—When He says: *Thou canst not tell . . .*, Jesus is not speaking of the explanation of the wind in itself. He indicates merely that in every particular case it is impossible to determine exactly the point at which the phenomenon is formed, and that at which it terminates. The development of every natural life starts from an organic germ which falls under the senses. But the wind appears and disappears like a free inbreaking of the infinite into the finite. There is therefore no more striking example in nature of the action of the Spirit. The operation of the regenerating principle is not apparently bound to any rule; it is revealed only by its divine effects in the human soul. The latter neither understands that which impels it, nor whither it is borne. It is conscious only of a profound work which takes place within it and renews it radically. The adverb of rest, *ποῦ*, with the verb of motion *ὑπάγει*, is a not infrequent form. It, as it were, anticipates the rest which follows the motion.—The application of the comparison, in the second part of the verse, is not expressed quite accurately. It would have been necessary to say: Thus take place the changes in every man who is born . . . But it is not in the genius of the Greek language to square the comparison and its application symmetrically; comp. in the N. T., Matt. xiii. 19 et seq., xxv. 1, etc. The participle perf. *γεγεννημένος* denotes the event as finished: The eye has seen nothing; the ear heard nothing. And yet, lo, a man

has been born anew, and has passed into the eternal kingdom. All has been done, and nothing has been seen. What a contrast to the noisy and pompous appearance of the kingdom in the Pharisaic programme!

Vv. 9, 10. "*Nicodemus answered and said unto Him, How can these things be? Jesus answered and said unto him, Thou art the master of Israel, and knowest not these things!*" —Nicodemus does not deny, but acknowledges himself an entire stranger to the knowledge and experience of the Spirit's operation. It is Jesus' turn to express astonishment. He discovers with surprise such spiritual ignorance in one who at the time represents in his presence the teaching of the Old Testament. Some have discovered a measure of bitterness in this reply; it expresses nothing more than legitimate astonishment. Should not passages such as Jer. xxxi. 33, Ezek. xxxvi. 26–28, have prepared Nicodemus for the idea of regeneration? But the Pharisees fixed their minds only on the *glory* of the kingdom, not on its *holiness*.—The art. ὁ before διδάσκαλος, "the teacher," has been explained in the sense: "the well-known illustrious teacher" (Winer). But it is really in this sense that the words of Jesus would not be free from sarcasm. The article rather designates Nicodemus as the representative of the Israelitish doctorate, their official διδασκαλία personified.

Ver. 10 forms the transition to the second part of the conversation. What characterizes this part externally is the silence of Nicodemus. As Hengstenberg observes, he seems to say like Job before Jehovah: "*I am vile; what shall I answer? I will lay mine hand upon my mouth. Once have I spoken.*" Jesus, on His part, treats him with touching kindness and condescension. He has found him humble and docile, and now He opens His mind to him without reserve. Nicodemus came to ask Him about His mission and the establishment of the Messianic kingdom, and he forgot the conditions on which he himself might enter into that state of things. A faithful Jew, a pious Pharisee, a saintly Sanhedrist, he thought them all fulfilled by the very fact of his being such. Jesus, as a perfect educator, began by reminding him of what he forgot: the practical question. He taught him what he did not ask, and what it concerned him most to

know. And now He reveals to him in His goodness all that he desired to know—what He *is* (vv. 11–13); what He comes to *do* (vv. 14–17); and what *will result* to humanity from His coming (vv. 18–21).

The first part of the conversation amounted to this: "What will take place?—Nothing whatever in the sense in which thou understandest things." The second signifies: "And yet there will come to pass something, and that, too, most unheard of: the final revelation, perfect redemption, universal judgment. The plan of God is about to be completed, the true Messianic kingdom to be realized." Such is the view opened before the eyes of Nicodemus by the second part of the conversation. There is here an entire contrast to what was said ii. 24. Jesus *commits Himself to him*, because He knows what is in him, his perfect uprightness (ver. 21).

The positive teaching does not, strictly speaking, begin till ver. 13. Vv. 11 and 12 are the preface to it.

This passage, vv. 11–13, evidently joins on to ver. 2, demonstrating the reality of the relation which we have just established between the first words of Nicodemus (ver. 2) and the second part of the conversation. Nicodemus had saluted Jesus with the title of *teacher;* Jesus describes His mode of teaching, ver. 11*a*. Nicodemus had made a certain profession of faith; Jesus complains of the want of real faith in him and his colleagues, ver. 11*b*. Nicodemus had spoken in the name of several: "*We know . . .;*" Jesus addresses those absent interlocutors also: "*Ye* receive not . . . (ver. 11); if I have told *you* . . ." (ver. 12). Nicodemus had called Jesus a teacher "*come from God;*" Jesus shows him that he has spoken more truly than he thinks, and reveals Himself to him as the Son of man, come down from heaven to testify of heavenly things. This obvious relation gives to the first part of the conversation, vv. 3–10, the character of a simple episode.

Vv. 11–13. In opposition to the doctorate of the letter, destitute of all spiritual intuition, which Nicodemus represents, Jesus announces to him the advent of a wholly new teaching, resting on an immediate experience of the truth (ver. 11). That Nicodemus may profit by this higher teaching, Jesus invites him to faith (ver. 12). Finally, He discovers to him in His own person the perfect revealer (ver. 13).

Ver. 11. "*Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.*" — The formula, *amen, amen* (in truth), as it does always, announces a truth which Jesus has fetched from the inmost depths of His consciousness, and which should present itself as a revelation to the mind of His interlocutor, and overturn his prejudices or doubts.—Rabbinical teaching started from the letter of Scripture, but did not put itself in contact with the essential truth contained in the letter (ver. 39). Jesus proclaims with deep satisfaction the advent of a different teaching of holy things. He describes—1st. Its character: certainty: "*that we do know;*" 2d. Its source: immediate intuition: "*that we have seen.*" The two verbs, "*we speak,*" and "*we testify,*" are related to the two fundamental characteristics: *one speaks* (declares) what he *knows;* he *testifies* of that which he *has seen.* There is, at the same time, a marked progression between the two parallel propositions of this verse: as in this new teaching knowledge rises to the clearness of vision, so speaking reaches the solemnity of testimony. The contrast indicated by Jesus between rabbinical teaching and His own, impressed even the people; comp. Matt. vii. 28, 29.

But of whom, then, is Jesus speaking when He says "*we*"? What body of new teachers is this which He contrasts with the caste of scribes and wise men of this world who pass away (1 Cor. i. 20)? These plurals, "*we say . . . we testify,*" have been explained variously. Beza and Tholuck understand by *we:* "I and the prophets." Bengel: "I and the Holy Spirit." Chrysostom and Euthymius: "I and God." It is obvious that these explanations cannot be accepted. De Wette, Lücke, and Meyer see in the *we* a plural of majesty. Meyer: "Teachers like me." This explanation is less untenable. But the first person plural to designate Himself is without example in the mouth of Jesus. And why revert afterwards to the singular (vv. 12 and 13): "*I* tell thee . . . if *I* have told you . . . if *I* tell you . . ."? If the *you* is addressed to other persons besides Nicodemus (ver. 2: *we know*), the *we* should apply not only to Jesus, but to a plurality of individuals which he contrasts with that of which Nicodemus is the representative. It must therefore be admitted, with Lange

and Hengstenberg, that Jesus here announces to Nicodemus the existence of a certain number of individuals already representing the new mode of teaching. These are Jesus Himself, as the principal personage; then His forerunner, who had been associated with Him in the revelation at His baptism; and His disciples, whom He was already preparing to become the organs of this new doctorate.

In the person of Jesus the heavens were already opened to them; their view penetrates to the essence of things: "*He who hath seen me, hath seen the Father.*" What liveliness, what freshness, in the declarations of John and Andrew, i. 41; in that of Philip, i. 46; in the exclamation of Nathanael, i. 49; in the profession of Peter, vi. 68, 69! This direct knowing was really a seeing, and this speaking a witnessing. Already Jesus feels Himself not alone; hence the feeling of profound joy which breathes in the plurals: *we say, we know*, etc., and which betrays itself even in the form of expression. Luthardt rightly remarks, that here we discover that parallelism of propositions which constitutes the poetical rhythm of the Hebrew language. This form always betrays emotion, and characterizes times of peculiar elevation (v. 37, vi. 35, 55, 56, xii. 44, 45). The language becomes a sort of chant.—Nicodemus has to learn that the course of things is more advanced than he thinks! This passage reminds us of that in the Synoptics in which Jesus proclaims the substitution of *little children*, His humble and ignorant disciples, for the *wise and prudent* Rabbins of Jerusalem (Matt. xi.; Luke x.). It is therefore natural to hold that Jesus was not alone when He spoke thus, and that one or more of His disciples were present at the interview.—Meyer, Astié, and others refer the expression: "*we have seen,*" to the knowledge of Christ in His pre-existent state. If the explanation which we have just given of the *we* is well founded, this opinion falls to the ground. Besides, it does not harmonize either with the words: "*which is in heaven*" (ver. 13), or with the parallelism of the two propositions, viii. 38.

Before unveiling to Nicodemus what He knows and sees of things above, Jesus mournfully reverts to the manner in which His testimony and that of John the Baptist had been received by the leaders of the theocracy: "*And ye receive not our testi-*

mony." *Καί, and,* in the sense of: *and yet* (i. 10). This copula brings out better than would be done by the particle *καίτοι, yet* (which John never uses), the contradiction between two facts which should be mutually exclusive, and which yet exist together (hearing and rejecting testimony).—This reproach from the lips of Jesus was already justified by the attitude of the rulers and of a great part of the people towards John (i. 19 et seq.) and Jesus Himself (ii. 12 et seq.). This antecedent unbelief will render it more difficult for them to accept the still loftier revelations which Jesus brings to the world.

Ver. 12. "*If I have told you earthly things, and ye believe*[1] *not, how shall ye believe if I tell you*[2] *of heavenly things?*"—When a master answers: "If thou understandest me not on this point, how shalt thou understand me on that?" the natural supposition is that he has been questioned by his pupil about the latter. We may therefore conclude from these words of Jesus, that He regards *heavenly things* as the subject about which His interlocutor meant to question Him. Now the questions which filled the mind of Nicodemus were those of the person of the Messiah, the nature of His work, the mode of the foundation and development of His kingdom. And these are exactly the questions which are treated in the sequel. —The contrast between the past: "if I *have told* you," and the present: "if I *tell* you," proves that Jesus had not yet spoken publicly about what He calls *heavenly things.* Perhaps He had conversed about them with His disciples. But however that may be, this conversation was the first communication of Jesus regarding the nature of the Messianic kingdom and the mode of human salvation, beyond the most intimate circle. And hence the reason why John has preserved it to us. The occasion was a marked one in the development of his faith. —On what subjects had His public teaching turned up till then? On those which He calls *earthly things.* These *earthly things* cannot mean those which refer to worldly interests; Jesus does not concern Himself with this domain. If heavenly things are the divine plans for the salvation of humanity, earthly things must be those which belong to man's *moral* nature; and so all that Jesus has just been declaring

[1] E H, 10 Mnn.: *ουκ επιστευσατε* instead of *ου πιστευετε.*

[2] The second *υμιν* is wanting in E H, 9 Mnn. It$^{aliq.}$

about the carnal state of the natural man, and the necessity of a radical transformation. But Jesus does not say: "if I have told *thee*," but: "if I have told *you*." He has in view, therefore, His general teaching up to the present time; those first instructions, the summary of which is thus stated by Mark i. 15: "*Repent ye, and believe the gospel; for the kingdom of God is at hand*," and the most remarkable sketch of which we possess in the Sermon on the Mount. How different is the instruction given in what follows to Nicodemus! Those first preachings only continued those of the Baptist (hence the *we*, v. 11). The conversation with Nicodemus is the first step in a domain infinitely exalted above that elementary and essentially moral teaching.

According to Lücke's explanation, which seems to be shared by M. Reuss, earthly things are those easy to understand, and heavenly things, "the most elevated ideas of the gospel less patent to an understanding which has not yet been enlightened by it." This meaning, which is true as an inference, is inadmissible as an explanation. There is no example to prove that heavenly can mean difficult, and earthly, easy.—Ewald has tried to make of εἶπον a third person plur., assigning as its subject the prophets: "If *they* spoke to you of earthly things, and ye *believed them not*" (the reading ἐπιστεύσατε). This meaning is inadmissible, because the subject would require to be expressed, and an ἐγώ could not be wanting in the following proposition (Meyer, Bäumlein). In this remarkable saying Jesus contrasts the events which transpire on the theatre of human consciousness, and which man can test by self-observation with divine counsels and plans which can only be known by means of a revelation. The reasoning is to this effect: "If, when I declared matters to you, the truth of which you can yourselves appreciate, you did not believe, how will you believe when I shall reveal to you the secrets of heaven, which must be received solely on my word?" In the former case the testimony of the inner sense is the support of faith; but here everything rests on the confidence reposed in the revealer's testimony. Let his word be rejected, and the ladder on which man might rise to the knowledge of heavenly things is broken, and access to the secrets of God is closed against him.

This saying of Jesus should teach us in our apologetics to place the resting-point of faith in those declarations of Scripture which are most immediately connected with the facts of consciousness and the moral wants of the soul. If the truth of the gospel be once established in this domain, where it can be checked by every one, it is thereby half demonstrated in relation to those evangelical declarations which belong to the purely divine region. It will be completely so as soon as it shall be recognised that those two, the human and the divine, parts of the gospel are adapted to one another as the two parts of one whole; that the wants discovered by the one find their full satisfaction in the supreme counsels revealed by the other. The moral truth of the gospel is the first guarantee of its religious truth.—Let it also be remarked, that the distinction here made by Jesus Himself between two different regions of doctrine, the one human, the other divine, corresponds in some measure to the difference of our Lord's teaching in our synoptical Gospels and in that of John. This remarkable saying of Jesus is the key to the contrast, which has so often been declared insoluble, between the Christ of the fourth Gospel and that of the other three (Introd. i. p. 152 et seq.).

Ver. 13. "*And no man hath ascended up to heaven, but He that came down from heaven, the Son of man which is in heaven.*"[1] —The intermediate idea between vv. 12 and 13 is this: "Without faith in my testimony there is no access to those heavenly things which thou desirest to know." The question: "*How will ye believe*" (ver. 12)? implied the necessity of faith. Ver. 13 justifies this necessity. *Καί*: *and yet.* "How will ye believe . . .? and yet belief is indispensable if a man would know what is in heaven, since he cannot ascend thither himself."—Olshausen, de Wette, Lücke, Luthardt, and Meyer find in ver. 13 the proof of the necessity not of faith, but of a revelation. But this thesis is too theoretical to be directly connected with ver. 12. Hengstenberg thinks that Jesus wishes here to reveal His *divinity* as the first of the heavenly things which Nicodemus has to learn. Meyer rightly answers, that the negative form of the proposition is not in keeping with this intention. Besides, Jesus would in this case

[1] ℵ B L T^{b} Or. (once) omit the words ὁ ὢν ἐν τῷ οὐρανῷ.

have used the expression: *Son of God*, rather than *Son of man*.

The general meaning of this profound saying is as follows: "No one has ascended to heaven so as to be able to tell you of it *de visu*, except Him who has come down from it to live with you as a man, and who, even here below, remains there always."

In the first proposition, Meyer thinks that, in relation to Jesus Himself, he can abstract the special idea of *ascending*, to preserve merely the general idea of *living in*. The expression, he thinks, arises from the fact that for *every other*, except Jesus, to live in heaven, supposes that a beginning has been made by ascending thither. See a similar use of εἰ μή, Matt. xii. 4; Luke iv. 26, 27, etc. Nevertheless, the natural meaning is certainly to apply the idea of *ascending* to Jesus Himself. Only we must not think here of the ascension, as is done by Augustine, Theophylact, Bengel, etc.: "No one has ascended to heaven (nor will ascend to it) except" . . . For this meaning the aor. would have been required. Neither is it necessary to hold, with the Socinians, a removal of Jesus to heaven, by which He was initiated during His lifetime into the divine mysteries. It is enough to call to mind, not only that the whole development of Jesus was only a gradual initiation into the divine plan, but especially that at His baptism the heavens were opened to Him; He recovered the consciousness of His dignity as the Eternal Son. *Heaven* is a state before being a place; it is essentially communion with God, the vision of God, and of all things in God, the view of the spiritual essence of things, and the possession of the supreme virtues which flow from that knowledge. As Gess says: "to be in the Father is to be in heaven." Secondarily, no doubt, the word *heaven* takes also a local sense; for this spiritual state of things is realized in the most perfect way in some sphere or other of the universe, which is resplendent with all the glory of the manifestation of God. The moral sense of the word *heaven* prevails in the first and third propositions; the local sense must be added to it in the second. "No man hath ascended" . . . therefore signifies: No one hath attained to communion with God and to the immediate knowledge of divine things, nor can reveal them to others.

But how was Jesus, and Jesus alone, admitted to such a privilege? Because heaven is His true native place. Only He ascended thither, because He only descended thence. The expression: *came down*, implies His consciousness of having lived personally in heaven (Gess). This word, therefore, denotes more than a divine mission; it implies the incarnation; for it includes the notion of pre-existence. It is an evident advance on the profession of faith made by Nicodemus (ver. 2).—The words: *He who came down*, explain the others: *hath ascended.* The filial intimacy to which Jesus was exalted here below rests on His essential Sonship (i. 18; Matt. xi. 27; Luke x. 22).—The term: *Son of man*, gives prominence to the reality of this heavenly Revealer's abasement and love. To be able to communicate with men, and to instruct them in heavenly things, He has made Himself fully their fellow. It is as the Son of man that, having reascended after having descended, He speaks of God to men.

The last words: *which is in heaven*, are preserved in the text by Meyer, in spite of the Alex., and undoubtedly with reason. The rejection may have been the result either of an accidental omission, or of the difficulty of reconciling them with the preceding proposition; it would be more difficult to explain them by arbitrary addition. In substance, the idea which they express, that of the actual presence of Christ in heaven, was already involved in the *perfect* ἀναβέβηκεν, *hath ascended*, rightly understood. This tense, indeed, does not signify: *has performed the act* of ascending (that would be the aor.), but "exists presently in the state of a being (who has) ascended." The presence of Jesus in heaven is purely spiritual, not at all local; it serves to resolve the contrast between *hath ascended* and *came down.* It is the synthesis of the preceding antithesis. Jesus lives now in heaven (in perfect communion with the Father), but as one who has returned after having left it to become the Son of man (xvi. 28). It may therefore be said that our Lord led two lives in parallel lines,—an earthly life and a heavenly life. He lived continually in His Father: this was His heavenly life. And while living thus in the Father, He gave Himself unceasingly to men in a life which was truly human. His teaching by *parables*, in which heavenly things are clothed in an earthly dress, is the striking

expression of those two simultaneous lives which completely interpenetrate one another.

Some commentators have understood ὁ ὤν, "*who is* in heaven," as signifying *who was* (before the incarnation), or *who shall be* (after the ascension). Both meanings are grammatically inadmissible. In the case of the second this is obvious. The first is excluded by the perfect (ἀναβέβηκεν), which is really a present. To express this idea, there would have been needed the periphrasis ὃς ἦν (*who was*). Lücke sees in the ὁ ὤν a perpetual present. This idea may be applied to i. 18, but not to our passage, where the subject in question is the *Son of man*.—Here, again, Meyer alleges that Jesus explains the knowledge which He has of divine things by His pre-existence. The notion is irreconcilable with this saying, except by denying that the idea of *ascending* applies to Jesus (see above), which is unnatural. The higher knowledge possessed by Jesus is, on the contrary, represented here as the result of an initiation (*hath ascended*) which took place during the course of His human existence, and in virtue of which He lived in the immediate and constant, though truly human, intuition of divine things. And, in point of fact, is not this the impression produced by every saying of Jesus: a man who sees the divine as we see the terrestrial? Jesus, therefore, who came down from heaven, and ascended again to heaven, is the revealer of heavenly things; such is the first of the divine secrets which Jesus communicates to Nicodemus. The second is the foundation laid for salvation in the elevation of this man, not on a throne, but on a cross, the miracle of divine love to the world: vv. 14–16. This plan of redemption forms the essential contents of the revelation announced in ver. 13.

Vv. 14, 15. "*And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him*[1] *should have eternal life.*" — Commentators give more or less forced explanations of καί, *and*. Lücke: "vv. 11–13: I *can* reveal; vv. 14–16: And I *must* do so."

[1] Instead of εις αυτον, which is read by T. R. with 14 Mjj. (and among them ℵ), almost all the Mnn. Itpler. Vg. Chrys., there is read in A, επ' αυτον, in L, επ' αυτω, in B Tb, εν αυτω.—ℵ B L Tb some Mnn. Syrcur Italiq. omit the words μη αποληται αλλ'.

Olshausen: "I do not give my *word* only, but my *person*." De Wette: "Jesus passes from the theoretical to the practical." Meyer, Luthardt: "He has spoken of the *necessity* of faith; He speaks now of its *sweetness*." All this appears somewhat artificial. From our point of view the connection is quite simple: the instant it is admitted that Nicodemus wished to know the secrets of the kingdom, and that Jesus is here responding to his desire, it is understood that He is expounding divine things to him in succession. He has made Himself known to him as the revealer of things celestial. He now unveils to him the divine plan of redemption. Here is one divine mystery added to another (*καί, and also*).

The central idea of the verse is that of the Messiah's elevation. There have been three leading explanations given of the word *ὑψωθῆναι, to be lifted up*. It has been applied either to the spiritual glory gained by Jesus in the hearts of men by the moral perfection which He reveals in His sufferings (Paulus), or to His elevation to His heavenly glory by the pathway of His death (Bleek), or to His suspension on the cross; this is the generally received meaning. In the first sense, Jesus would rather have used the term *δοξασθῆναι, to be glorified*. In the second, this term would also have suited better. The comparison with the raising of the serpent, which certainly had nothing glorious about it, the obviously *material* sense of the word *ὑψωθῆναι*, and its relation to the corresponding Aramaic term תָּלָה, which is applied to the suspension of malefactors, decide in favour of the third meaning. Only, if regard is had to the relation between this expression and the ideas of the interlocutor, there will be found in it unmistakeably a certain amphibology, with a stroke of irony at the glorious Messianic programme elaborated by the Pharisees. To perceive this shade, we must strongly emphasize *οὕτως*: *thus it is that*. "As Moses lifted up the serpent . . ., *thus it is*—and not, as you imagine, like a second Solomon—that the Son of man shall be *lifted up*." Moreover, this word: *lifted up*, implies that this cross shall really be the step of the Son of man to His throne, and not David's throne only, but that of God. Such is the full meaning of the word: *to be lifted up*. We must not, like Meyer, refuse to follow the thought of Jesus in this rapid process which combines instantaneously

the greatest contrasts, if we would understand the full depth and richness of His saying. Here we again find the same enigmatical character as at ii. 19.—The fact related, Num. xxi. 9, is one of the most astonishing in sacred history. Three features distinguish this mode of deliverance from all other similar miracles—1st. It is *the plague itself* which, represented as vanquished by its exposure at the top of the pole, becomes the means of its own defeat. 2d. This exposure takes place not in a *real* serpent,—the suspension would have proclaimed only the defeat of that individual,—but in a typical model, which has the property of representing the whole species. 3d. This instrument works only by the intervention of a moral act, the look of the wounded. It may be added, that the plague was represented in this single case in the form of the serpent, the permanent emblem of evil in its origin. What is needed, therefore, is—1st. That sin be publicly exposed as vanquished, and henceforth powerless; 2d. That it be so not in an actual sinner,—such a spectacle would represent only the condemnation of that particular sinner,—but in a living image representing the sin of the world (without being himself a sinner); and finally, 3d. That the look of faith to this Son of man, *made sin* (2 Cor. v. 21) for all, be the means of saving believers. Thus will the kingdom be founded: such is the second ἐπουράνιον (heavenly decree). What a complete reversal of the Messianic programme held by Nicodemus! And what appropriateness in the use of an O. T. type to rectify the ideas of a former teacher of the law!

"*Must*," says Jesus; and first to fulfil the prophecies; next, to fulfil the divine decree, of which the prophecies were only an emanation (Hengstenberg); let us add, finally, and to satisfy the moral necessities known only to God, of which this decree itself is the result.—The designation *Son of man* is chosen here, as at ver. 13, with a well-marked intention. It is on the complete homogeneousness of His nature with ours that the mysterious substitution proclaimed in this verse rests, precisely like the heavenly revelation which was announced in the previous saying.

Faith in the Crucified One (ver. 15) corresponds to the look of the dying Israelite; eternal life, to the health restored to the wounded.—Πᾶς, *whosoever*, extends the application of

the Israelitish type to the whole of humanity, while emphatically individualizing the act of faith (ὁ).—The reading of the T. R., εἰς αὐτόν, *to* or *upon Him*, is that which agrees best with the context; it is naturally connected with the type of the brazen serpent: faith looks *to* its object. It is likewise the reading which may be regarded as best supported, if it be considered how the Alex. contradict one another. To establish the gradual alteration, it is enough to arrange the three readings as we have done in the note.—Even if, with the Alex., we reject the words οὐκ ἀπόληται ἀλλ', *should not perish, but*, which may have been imported here from ver. 18, we must be struck with the rhythmical relation between the last words of the two verses; the sign this of excitement of feeling and elevation of thought (Introd. i. p. 192). It was no doubt a consequence of this prophecy that the hour in which Nicodemus saw Jesus suspended on the cross, instead of being to him, as to others, the hour of unbelief and despair, became that of the triumph of his faith (xix. 39). This fact is a sufficient answer to de Wette's question, when he asks whether this anticipatory revelation of the Messiah's death was not contrary to the pedagogical wisdom of Jesus. Jesus rises step by step (οὕτως . . . οὕτως, *thus . . . so*) to the very heights of heaven.

Ver. 16. "*For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.*"—Here is the ἐπουράνιον, the heavenly mystery, by way of eminence; Jesus rises to the highest source of the work described vv. 14 and 15: divine love. The *world*, that fallen humanity the greater part of which God had left during the O. T. outside of His theocratic government, and which the Pharisees devoted to wrath and judgment, Jesus presents to the eyes of Nicodemus as the object of the most boundless love: "*God so loved the world*" . . . The gift of this love is the Son, not now the *Son of man*, as the term was, vv. 13 and 14, but the *only-begotten Son*. The object here, indeed, is no longer to express the homogeneousness of this person with the human race, but to exalt the immensity of divine love to the world. The title used should therefore express what the Saviour is, not to men His brethren, but to the heart of God Himself. In the O. T. man had once

offered to God his only son; God could not, in a manner, remain behind His creature. The word *give* certainly contains in this context more than the idea of sending; it expresses entire surrender, the gift, carried if need be—and there will be need (δεῖ, ver. 14)—to the utmost limits of sacrifice. The closing words of ver. 15, repeated here almost word for word, have the effect of a refrain. It is the triumphal shout of the conqueror of sin and death and of the giver of life. The universality of salvation (*whosoever*); the easiness of the means (*believeth*); the greatness of the evil prevented (*should not perish*); the infinity, both in excellence and duration, of the blessing bestowed (*everlasting life*): all these heavenly conceptions, entirely new to Nicodemus, are compressed within this period, which magnificently sums up the exposition of the true Messianic salvation. According to this passage of John, redemption is ascribed to divine love as its first cause, even as it is by Paul (2 Cor. v. 18): "*All things are of God, who hath reconciled us to Himself by Jesus Christ.*" Pardon is not wrung from the Father by the Son. It is from the Father's love that salvation flows. But this love of God to our sinful world does not form a contradiction to that wrath which suspends judgment over it. It is not in reality the love of communion with which God embraces the pardoned sinner; it is a love of compassion like that which is felt for the unhappy or for enemies, a love the intensity of which arises from the very greatness of the punishment which awaits the obdurate sinner. Thus the two ideas which form the beginning and end of the verse: divine love and threatening perdition, are closely joined together.

Several theologians, with Erasmus (Neander, Tholuck, Olshausen, Bäumlein), have supposed that the conversation between Jesus and Nicodemus closes with ver. 15, and that from ver. 16 it is the evangelist who speaks, commenting by his own reflections on his Master's sayings. This opinion may be supported by the past tenses: *loved* and *were* (ver. 19), which seem to denote a later time than that when Jesus conversed with Nicodemus; by the expression: μονογενής, *only-begotten Son*, which is peculiar to John's style; finally, by the fact that from this point the dialogue form entirely ceases. On this view, the *for* of ver. 16 might be regarded as intended

to introduce John's explanations; and the repetition of the words of ver. 15 in that same verse would be like the disciple's *amen* to the Master's utterance. On the other hand, would the *for*, ver. 16, indicate sufficiently a transition from the teaching of Jesus to the disciple's commentary? Would not the author have required to mark this important transition more distinctly? Then, how can we imagine that the feeling which bears the discourse along from ver. 13 is exhausted so quickly as in ver. 15? The growing transport with which Jesus successively presents to Nicodemus the wonders of divine love, the incarnation (ver. 13) and redemption (vv. 14, 15), cannot have stopped short in this way all at once; it must rise to the highest principle from which those unheard of gifts flow, the infinite love of the Father. To give glory to God is the goal to which the heart of Jesus ever tends, and at which alone it rests. Finally, who can believe that He dismissed Nicodemus dryly after the words of ver. 15, without affording him a glimpse of the effects of the work announced, and the consequences of the unbelief with which He had just charged the Israelitish people, without at least addressing to him a word of personal encouragement? Would this be the affectionate sympathy of a truly human heart? In that case, would not Jesus act the part of a cold catechist, rather than that of the friend and Saviour of men?

The difficulties which have given rise to the opinion which we are combating are not so hard to resolve. The pasts of ver. 19 are justified by the cold and even hostile attitude already taken by the nation, as represented by its chiefs toward John and Jesus Himself. Comp. ii. 19: "*Destroy this temple*," and ver. 11: "*And ye receive not our witness.*" From the fact that the word μονογενής, *only-begotten Son*, is found twice in the prologue and once in John's first Epistle, but never in the other discourses of our Lord, it would be very hazardous to conclude that it does not belong to the language of Jesus. We have proved that the term is justified and, so to speak, demanded by the context. Neither do the terms: *new birth, being born of water*, and *being born of the Spirit*, occur in the other discourses of Jesus; must we, on that account, doubt that they are His? In speech so original

as His, did not the matter at every turn create the form? When it is remembered that the ἅπαξ λεγόμενα (words used only once) are reckoned by hundreds in St. Paul's Epistles (230 in the first Epistle to the Corinthians, 143 in the Epistles to the Colossians and Ephesians taken together, 118 in the Epistle to the Hebrews), how can it be concluded, from the fact that a word is found only once in the discourses of Jesus which have been preserved to us, that it did not really belong to His language! As to the ceasing of the conversational form, we have already given the explanation. It arises simply from the growing surprise and humble docility with which Nicodemus from this point onwards receives the revelation of heavenly things. Notwithstanding this silence, the dialogue does nevertheless continue in reality. For, as we shall see, every word that Jesus utters is in direct relation to the ideas and wants of His interlocutor, and that on to ver. 21, where we at last find the word of encouragement which naturally closes the conversation, and which forms the indispensable corrective of the severe warning with which it had opened.—There is another opinion, that of de Wette and Lücke, according to which John, while meaning to make Jesus speak to the very close, yet mixed his own reflections more and more with the sayings of his Master, without being himself conscious of it. We shall see if the want of point or any break in the texture of the discourse really gives a handle to such a supposition.

Love is the principle of the Son's mission, and salvation is its aim. But from this salvation there must necessarily result a *judgment*, by the separation of men into believers and unbelievers. And this spontaneous choice is the true judgment of the world; for faith or unbelief, in respect to the light which has appeared, manifests the moral state of every human being. Such is the substance of the remarkable passage, vv. 17–21, which forms the conclusion of the interview. It is, after the revelation of the true salvation, that of the *true judgment*. The Jews expected two things from the Messiah: kingdom and judgment; the kingdom for Israel, judgment for the Gentiles. Jesus has just been revealing the salvation destined for all (*the world*), and now He also establishes the judgment which passes upon all: so

that the line of demarcation which separates saved and unsaved, instead of passing between Jews and Gentiles, passes between believers and unbelievers, to whatever national category they belong.

Ver. 17. "*For God sent not His*[1] *Son into the world to judge the world; but that the world through Him might be saved.*"—*For:* the proof that the Son's mission proceeds from the love of God appears from the object of His mission, an object which is not the judgment of the guilty world, as the Pharisees thought, but universal salvation. The word *world,* thrice repeated, reveals to Nicodemus the idea of a divine benevolence which embraces all humanity. Paul's universalism is contained in germ in vv. 16 and 17. Our versions translate: *to condemn.* Meyer defends this so generally received meaning of *κρίνειν.* He explains it thus: "Jesus came not to exercise a judgment *of condemnation* on the sins of the world." But why in that case would not Jesus have said *κατακρίνειν, to condemn?* He means that His presence meantime in the world has for its object not *judgment,* but *salvation.* Hence M. Reuss concludes that "the idea of a future and universal judgment is repudiated" in our Gospel. But this is to exaggerate the scope of our verse; comp. v. 27, 28: "*The Father hath given Him authority to exercise judgment also, because He is the Son of man. Marvel not at this: for the hour is coming, in which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment,*" and xii. 48. Here, certainly, the future and universal judgment is duly proclaimed. Only it is deferred to another epoch. What Jesus sets aside in this saying is solely the idea which was current in Israel: that the great external scene presented by the judgment of the nations must take place at the advent of the Messiah. Judgment, so far as it is His personal act, is yet to come. But if in one sense salvation, the object of His coming, excludes judgment for the present, in another sense it prepares for it; it even challenges it.

Ver. 18. "*He that believeth on Him is not judged: but*[2]

[1] ℵ B L T^{b} and some Mnn. omit *αυτον.*

[2] ℵ B It$^{aliq.}$ Ir.: *ο μη,* for *ο δε μη* in all the others.

he that believeth not is judged already, because he hath not believed in the name of the only-begotten Son of God."—An eminent jurist (H. Jacottet, of revered memory) thus annotated this verse: "Here we have justification by faith, and condemnation by unbelief." Such, in effect, is the true judgment substituted for that which was expected by Israel.

The first proposition confirms the thought of ver. 17: not only does Jesus not come to judge, but the believer is even set free by Him from judgment (the final judgment). Our translators, Meyer as well as Hengstenberg, etc., again understand the word *κρίνειν*, in this place, not in the sense of *judging*, but in that of *condemning*. But can it really be so in face of the words v. 24? To judge, is to prove a man's moral state by a detailed examination of his acts. Now this inquiry, which shall be one of the features of the future and final judgment (Rev. xx.), will not extend to the true, the sanctified believer. "*He shall not come into judgment*," says Jesus. He shall appear, indeed (according to Rom. xiv. 10; 2 Cor. v. 10), but to be owned and declared holy. And if faith withdraws man from judgment, there is herein nothing arbitrary. This arises from the fact that it introduces him, by means of the inward judgment of repentance, into the sphere of Christian sanctification, which is that of a continual judgment, the free anticipation of the final judgment (1 Cor. xi. 31).—The pres. *οὐ κρίνεται, is not judged*, is the present of the idea. The subject in question is the external final judgment. The second proposition is an antithesis called forth by the former: "If the believer is not judged, the unbeliever shall certainly be so, and indeed is, so to speak, already judged by the fact of his unbelief." The word *ἤδη, already*, and the substitution of the perfect *κέκριται* for the present *κρίνεται*, show that Jesus is here thinking of the moral judgment which passes here below on him who rejects the salvation offered in Christ. By his very unbelief he pronounces a clear enough sentence on his moral tendency. The judge will only have to confirm it. To turn away from the light is to declare himself thereby a lover of darkness. The subjective negation *μή*, instead of *οὐ*, is due, according to Bäumlein, to the decline of the language. According to Meyer, it has its regular meaning here: "*in not* believing," or

"*because* he believes not." — By the title *only-begotten Son*, Jesus exhibits the guiltiness of those who reject His person and work. The more glorious the Saviour is, the more criminal is it to turn away from Him. His *name*, that of Son, is the normal expression of His essence (see i. 12).— The perf. πεπίστευκεν, *hath not believed*, refers not to the act, but to the state resulting from the act of not believing: "Because he does not stand in the privileged position which would be his as a consequence of his confiding himself to such a being." The second proposition of ver. 18 is explained in the verse which follows.

Ver. 19. "*And this is the judgment, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.*"—By becoming an unbeliever, man judges himself; for he proves his moral state. The most rigorous inquiry would demonstrate nothing more regarding him than the fact of his unbelief. This judgment differs no less from that which the Jews imagined, than the salvation described vv. 14 and 15 from that which they expected. "*This is the judgment* (in its very essence)." These words are the title, as it were, of the following sayings, including ver. 21. Only the order which Jesus had followed in ver. 18 is reversed: unbelievers are placed first (vv. 19, 20); believers last (ver. 21). Why so? Because the last word must be addressed to Nicodemus as an adieu. Κρίσις, *judgment*, not *condemnation*. The moral state of men is declared for good, as for evil, by the attitude which they take toward Jesus. Why so? Because Jesus is *the light*. This word signifies here, as throughout the whole Gospel, holiness clearly revealed to the human conscience. Hence it follows that the free relation which we contract to this being is an infallible evidence of our inmost moral tendency. The result of this experiment in the world is already obvious to the eyes of Jesus: "*Men loved rather*" . . . Jesus says: *men*; strictly speaking, the experiment is made only on the mass of the Jewish people (ver. 11); but Israel is the representative of fallen humanity. The expression: *loved rather*, is not intended, as Lücke thinks, to extenuate the guilt of unbelievers, by insinuating that in them there is still an attraction towards the truth. On the contrary, it aggravates

their responsibility, by showing the free preference with which, when confronted with the light, they decide for the darkness.—And what is the motive for this guilty preference? *Their works are evil;* so they wish to withdraw them from the light because they are determined to persevere in them. The light, by revealing and condemning those works, would have forced their authors to abandon them. Men do not sin in the full light of day. While the aor. *ἠγάπησαν, loved,* refers to the act of unbelief, the imperfect *ἦν, were,* denotes the permanent state of sin anterior to the appearance of the light.—*Ἔργα, works,* denotes the entire moral activity, tendency, and acts. The following verse explains by a figure this psychological relation between immorality and unbelief.

Ver. 20. "*For every one that doeth evil hateth the light, neither cometh to the light,*[1] *lest his deeds should be reproved.*"—Night was reigning at that very moment. How many evil-doers were wandering in the darkness, pursuing their guilty aims! And it was not from accident that they had chosen this hour. Such is the image of what is passing in the moral world. The holy appearing of Jesus is like the rising of the sun; it causes all human actions to appear in their true light. Hence it follows that, when any one does evil *and wishes to persevere in it,* he keeps at a distance from Jesus and His holiness. This brightness would bring to the full light of his conscience the inner perversity of his conduct, and force him to renounce it, which he is unwilling to do. He therefore denies; unbelief is the night into which he plunges in order to continue sinning. Such is the genesis of unbelief. The words *φαῦλα πράσσων, he that doeth evil,* denote not merely the tendency to which the doer has yielded previously, but that in which he is determined to persevere. This is expressed by the participle *present, πράσσων* (not the past, *πράξας*). The word *φαῦλα* (*things of nought*) is substituted for *πονηρά* (*perverse things*) of ver. 19: the latter expressed the estimate of Jesus; the former refers to the intrinsic nature of the acts, their radaicl depravity. This shade agrees with the context: in ver. 19 it was Jesus who was judging; in ver. 20 it is the

[1] ℵ alone omits the words *καὶ οὐκ ἔρχεται πρὸς τὸ φῶς* (evidently from a confusion of the two *φῶς* on the part of the copyist).

sinner who judges himself by seeking the night. There is a corresponding difference between the two verbs πράττειν and ποιεῖν: the former indicates labour, the works in question being works of vanity; the second implies effective realization, in good-doing the product remains. But it is not to be thought that the phrase *doing evil* applies merely to what we call an immoral life. Jesus has undoubtedly in view also a life which is outwardly honourable, but devoid of all serious moral reality, like that of the greater number of the rulers of Israel, and especially of the Pharisees: the exaltation of the *Ego* and the pursuit of human glory belong also to the φαῦλα πράττειν, "doing things of nought," in the sense in which Jesus understands it.—*Μισεῖ, he hateth,* expresses the instinctive and immediate antipathy to the light manifested in Jesus, which results from the man's evil tendency; οὐκ ἔρχεται, *cometh not,* denotes the deliberate resolution to reject.—Ἐλέγχειν: to bring to the light the erroneous or evil nature of an idea or a deed.

The principle of unbelief, then, is not intellectual but moral. The proof which Jesus gives of this so grave fact is perfectly clear. All that Pascal has written most profoundly on the relation between the will and the understanding, the heart and the faith, is by anticipation contained in this and the following verse.[1] It is not otherwise with faith. It also strikes its roots in the moral life.

Ver. 21. "*But he that doeth truth cometh to the light, that his deeds may be made manifest*[2] *that they are wrought in God.*"

[1] The following are the reflections which this admirable passage suggests to M. Colani (*Revue de théol.* t. ii. p. 49): "The evangelist does not even perceive the contradiction between his terms . . . he does not get beyond a circle. Light is come into the world, and men loved darkness rather than light. Why? Because their deeds are evil, and because to do evil is to hate the light." Then M. Colani gravely concludes from this alleged *petitio principii*, and from the dualistic error which he also finds in this passage, that when the apostle wrote, "religious speculation was yet in its cradle." M. Colani has not discerned the two entirely different connections expressed by the two *fors*, vv. 19, 20. The first denotes a historical relation: "They have been unbelieving *in consequence of* their being immoral." The second is of a logical nature: it explains the relation of causality established by the first: "*In fact*, immorality shuns the light, and produces unbelief." The absurdity which the critic finds here is all his own.

[2] ℵ omits nearly the whole of this verse as far as ὅτι (confusion of the two τὰ ἔργα αὐτοῦ, vv. 20, 21, part of the authorities placing in ver. 21 αὐτοῦ after ἔργα).

—Faith in Christ flows from the sincere love and the (relative) practice of moral good. There are found among mankind, even before the appearing of Christ, men who, though tainted like others with inborn evil, resist wicked tendencies, and pursue with noble ardour the realization of the moral ideal which shines before them. Jesus here calls them *those who do the truth.* St. Paul, on this point also at one with St. John, describes them as those who, *by patient continuance in well-doing, seek for glory and honour and immortality* (Rom. ii. 7). This serious devotion to virtue, which in Israel was stimulated and protected by the theocratic discipline, forms a contrast to the mummeries of Pharisaic righteousness. Comp. the expressions: *to be of God, to be of the truth* (viii. 47, xviii. 37). Ἀλήθεια, *the truth,* the knowledge of the true essence of things, moral good perceived by the conscience. This earnest pursuit of holiness, which may be found as well in a penitent publican as in an irreproachable Pharisee, produces an immediate sympathy in the heart when Christ is seen. The soul recognises in Him its ideal realized, and feels drawn to Him as to one in whom it too shall succeed in realizing it. Does not the figurative expression: *coming to the light,* contain a delicate allusion to the course taken by Nicodemus? Night reigned without; it was the symbol of the unbelief in which the lovers of sin wrap themselves. But the light round which the interlocutors were seated was like the emblem of that which Nicodemus came seeking for his soul. Thou desirest virtue, Jesus seems to say to him by this figure. Take courage; thou shalt reach it!

This drawing of upright souls to the light arises from a profound need of manifestation or approbation: "*That his deeds may be made manifest that they are wrought in God.*" It is usually translated: "That his deeds may be made manifest, *because they are wrought in God.*" Our somewhat different translation is, we think, more agreeable to the genius of the Greek construction (comp. iv. 35). Every truly upright man rejoices to come into close contact with Christ the living embodiment of holiness, because the deepest impulse under which he acts can thus come to the light of day. This impulse, indeed, is divine; such a man seeks to do God's will; he has therefore no interest in withdrawing his heart

from the brightness of the light *which manifests everything* (Eph. v. 12). On the contrary, in the approbation of Jesus, he will find, like Nathanael, a confirmation, a stimulus, and a powerful means of victory over the evil which he feels cleaving to him. The ἔργα, *works*, here spoken of, are the sighs of the contrite publican and of the penitent thief, as well as the noble aspirations of a John or a Nathanael. If the expression: "*wrought in God*," seems very strong to characterize the moral tendency of the sincere man before his conversion, let us not forget that, whether in Israel or beyond the theocratic sphere, it is from a divine impulse that all good in human life proceeds. It is the Father who draws souls to the Son, and who gives them to Him (vi. 37, 44). It is God who causes the signal for the struggle to sound within the sincere soul, even when that struggle is powerless against inborn evil (Rom. vii.). Wherever there is docility on man's part toward this divine initiative, the phrase is applicable, *works wrought in God*. Here there opens up the vast domain reserved for human liberty; placed as it is at every instant between inborn corruption and divine impulse, it adheres to the latter and resists the former (ver. 21), or it resists the divine attraction, and surrenders itself to that of evil (vv. 19, 20). The first way terminates in faith; the second, in unbelief. Luthardt seems to us to have completely mistaken the sense of this verse, and to have lost the profound doctrine which it contains, by explaining it thus: "He who practises the moral truth *manifested in Christ* becomes quickly attached to Christ by the religious bond of faith." How could a man set himself to practise the holiness *revealed in Christ*, without already having some sort of faith in Him?

"Among mankind before Christ," Lücke justly observes, "there mingle two kinds of men. With the appearing of Jesus their separation begins;" αὕτη ἡ κρίσις. On the trees of the same forest, observes Lange, all kinds of birds take shelter together during the night. But in the morning, as soon as the sun shoots his rays thither, some close their eyes and seek the darkest retreat, while others shake their wings and salute the sun with their songs. So the appearing of Christ separates the lovers of the day from the lovers of the night, mingled till then in the mass of mankind. This idea

must not, however, be understood in the sense which the Tübingen school ascribes to the evangelist: that there are two kinds of men, opposite in their nature. All the expressions used by John: "they *loved rather*," "*doing* evil things," "*doing* the truth," are, on the contrary, borrowed from the domain of free choice and deliberate action (comp. Introd. i. p. 181 et seq.).

It is with this word of hope that Jesus takes leave of Nicodemus. It is true that he is not yet born again. But nevertheless he is, and Jesus has recognised him to be, one of those upright souls who shall one day believe, and who shall be led by their faith to the baptism of water, and thereby to the baptism of the Spirit. Henceforth Jesus waits for him. M. Reuss is surprised at John's silence about his departure. "We have seen him come, indeed, but we do not see him go away. We are completely ignorant of the result of this interview." And hence he draws an argument against the historical reality of the account. Is this objection serious? The evangelist should then have told us expressly that Nicodemus, on leaving Jesus, returned to his own house! And does not the effect produced appear plainly from the after history (vii. 50, 51, xix. 39)? John respects the mystery of the inward work which has just begun, and leaves facts to speak. It is the revelation of Jesus which is the subject of this narrative, and not the biography of Nicodemus. From the fact that Matthew does not mention the return of the Twelve after their mission (chap. x.), would it follow that the fact is not historical? No, our Gospels are essentially religious writings. From their view-point the *moral* result alone is important, and it is only produced gradually.

We are now in circumstances to pass judgment on the historical character of this conversation.

1. That Nicodemus is a real personage has been denied, because the Synoptics do not mention him; as if in so rich a garden as the ministry of Jesus there remained only artificial flowers after those which were gathered by the first passers-by! The part taken by Nicodemus in the sitting of the Sanhedrim (chap. vii.), and the part which he took in the last honours paid to the body of Jesus (chap. xix.), are circumstances the truth of which there is no valid reason to suspect. A

perfect and obvious psychological harmony prevails between those different details in the conduct of Nicodemus, and gives to his person the character of a concrete and living being (comp. Luthardt, i. p. 106).

2. The historical truth of the conversation follows from the perfect appropriateness of all the sayings of Jesus in the given situation. First, an episode in which Jesus has regard to the practical wants of the soul approaching Him. He unveils to this member of the Sanhedrim, this irreproachable Pharisee, the truth elsewhere proclaimed in the words: "*Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.*" Then, after having thus made a void in his heart, He seeks to fill it in the positive part of the conversation wherein He answers the questions which Nicodemus had proposed to put to Him. In this answer He confronts the Jewish programme with the divine: Messiah with Messiah, salvation with salvation, judgment with judgment, so that every word is a home-thrust to the very heart of His interlocutor; and the fact of ver. 1: "*A man of the Pharisees,*" is the key of the whole passage. The direct application, constant suitableness, and continuous current of the conversation, guarantee its reality. A composition dating from the second century would not have been so perfectly adapted to the historical situation. In any case, the coherence of all the parts is too close to admit the idea of a distinction between the part belonging to Jesus and that due to the evangelist. Either the whole is an artificial composition, or the whole also should be regarded as the summary of a real conversation. We say: the summary, for we certainly do not possess the complete report. The visit of Nicodemus lasted, of course, longer than the few minutes necessary to read the account of it. John has transmitted to us in a few salient utterances the quintessence of the communications made by Jesus in the case before us. So much is indicated by the vague transitions expressed by the simple *and*, *καί*. We behold a few peaks, but not the entire chain (comp. Introd. i. p. 135).

III. *Jesus in the Country of Judea.*—iii. 22–36.

The testimonies of John the Baptist, which had begun to make Jesus known to the world, had a declarative character; they were appeals to faith. In the passage which follows, there is reported a last discourse uttered by the forerunner, which, by its grave and threatening tone, takes the character of a solemn protest against the moral attitude of Israel and its growing unbelief. Here, therefore, was one of the salient points in the history of the revelation of Jesus, as well as in the history of Jewish unbelief.

The forerunner uttered these words, probably the last of his public ministry, in the country of Judea, where Jesus was then prosecuting His, not far from him. It thus appears that our Lord did not return to Galilee after His stay at Jerusalem during the feast of Passover. He went from the capital to the country districts of the Holy Land, where He set Himself to preach and baptize almost as John was doing.

How are we to explain the form of activity which His ministry assumes at this point? After the temple was closed to Him, He had traversed the holy city to find within it only one man of mark who was disposed really to prefer light to darkness. Then He removes still further from the centre, and establishes Himself in the province; and to this local retreat there corresponds a modification in His mode of operation. He had presented Himself in the temple with authority, like a sovereign making his entry into his palace. The holiness of His summons not being understood, Jesus cannot rise to Messianic action. He therefore descends again to the work of prophetic preparation; thus in a way becoming His own forerunner, and by this retrograde step finding Himself at this period of His ministry standing at the same point as John the Baptist, who had reached the climax of his. Hence the simultaneousness and the sort of rivalry which appeared between the two ministries and the two baptisms. After His return to Galilee, Jesus will Himself renounce this rite. As the only element for carrying out a Messianic organization, He will preserve the apostolate. Besides, His future work will lie only in awakening faith, and He will defer the foundation of the

church, with which the re-establishment of baptism is connected, to that more remote epoch when His death and resurrection shall have completely broken the bond between Him and the unbelieving nation.

These changes in the ministry of Jesus have not escaped the eyes of rationalists; but they have regarded them only as the result of a growing miscalculation. Yet Jesus had proclaimed the whole from the first day: "*Destroy this temple;*" and the final success of His work should have shown them that there was something better here than the result of a mistake. Faith, on the contrary, admires in this step the elasticity of the divine plan in its relations to human liberty, and the perfect docility with which the Son can bow to the daily instructions of the Father. Hence the absence of plan becomes the wisest and most wonderful of plans; and the divine purpose, accepting the free play of human liberty, can take advantage of the very opposition which men make to its designs, to realize them with the greater certainty.

This survey affords a key to the principal difficulties of the following narrative, and explains the momentary contemporaneousness of those two ministries, the one of which, as it appeared, should *terminate* in the other.

This passage contains—1. A general view of the situation, vv. 22–26; 2. The discourse of John the Baptist, vv. 27–36.

1. Vv. 22–26.

Ver. 22. "*After these things came Jesus and His disciples into the land of Judea; and there He tarried with them, and baptized.*"—Μετὰ ταῦτα, *after these things*, connects this passage in a general way with ii. 23–25: "*Following up* those doings of Jesus at Jerusalem."—Ἰουδαία γῆ, the land of Judea, denotes the *country*, as opposed to the capital.—The imperfects: *He was tarrying*, and *He was baptizing*, indicate that this stay was of some duration. The phrase: *He baptized*, is defined more exactly, iv. 2: "*Though Jesus Himself baptized not, but His disciples.*" The moral act alone belonged to Jesus; the material operation was done by His disciples. If those two passages were found in two different Gospels, criticism would certainly find in them a contradiction. The only concern of

the narrator in this context is to place this baptism under the responsibility of Jesus Himself.

Ver. 23. "*And John also was baptizing in Ænon, near to Salim, because there was much water there: and they came, and were baptized.*"—Ænon (from עין) denotes a *fountain.* Meyer derives the termination *on* from יון, *dove.* The meaning of the word would thus be: *the fountain of the dove.* This locality was in the vicinity of a town called *Salim.* The situation of the two places is unknown. Eusebius, and Jerome in the *Onomasticon,* place Ænon eight thousand paces to the south of Bethsean or Scythopolis, in the valley of the Jordan, and Salim further to the west. Hence it would follow that the two localities lay in Samaria. But the phrase: *in the country of Judea* (ver. 22), is not favourable to this meaning. And how should John have settled among the Samaritans? How would the multitudes have followed him to the midst of this hostile people? Ewald, Wieseler, and Hengstenberg are induced by these reasons to think of a wholly different locality. In Josh. xv. 32, three towns are spoken of: *Shilhim, Ain,* and *Rimmon,* situated towards the southern frontier of the tribe of Judah, on the confines of Edom (comp. xv. 21). In Josh. xix. 7 and 1 Chron. iv. 32, *Ain* and Rimmon reappear together. Finally, in Neh. xi. 29, the two names are combined in one, *En-rimmon.* Might not Ænon be the contraction completed? This supposition would remove the difficulty of a baptism *in Samaria,* and would give a very suitable sense to the reason assigned: *because there was much water there.* Certainly, as applied to a country for the most part destitute of water and almost desert, like the southern extremity of Judah, the reason has more force than if the country in question were rich in water, like Samaria.

Jesus would thus have followed in the footsteps of the Baptist, visiting from north to south the whole territory of the tribe of Judah, and seeing, at least once in His life, Bethlehem, the city of His birth, Hebron, the city of Abraham and David, and all southern Judea even to Beersheba. In the Synoptics we find Him making a similar excursion to the northern confines of the Holy Land, and staying at Cæsarea Philippi, in the vicinity of the ancient Dan, at the foot of Hermon. Dan and Beersheba are the two extreme points of

the inheritance given to Israel. All the regions of the theocratic domain would thus have been visited once at least by our Lord.—Hengstenberg, taking advantage of this sojourn of Jesus in the neighbourhood of the desert, places the temptation here. This opinion is chronologically untenable.

Ver. 24. "*For John was not yet cast into prison.*"—There is nothing in the preceding statements to account for this remark. The evangelist has not said a word which could lead any one to suppose that John was imprisoned at the time in question. It is somewhere else, therefore, than in our Gospel that the cause of the misunderstanding, which John rectifies in this verse, must be sought. It is easily discovered in our first Synoptics. Matt. iv. 12: "*Now when Jesus had heard that John was cast into prison, He departed into Galilee.*" Mark i. 14: "*After that John was put in prison, Jesus came into Galilee.*" Those words, which immediately follow the account of the baptism and temptation, would lead us to think that the imprisonment of the Baptist followed very closely on the baptism of Jesus, and preceded, or rather occasioned, His *first* return to Galilee (the account Luke iii. 19, 20 is different; there, the imprisonment of John is mentioned only by anticipation). Hence we must conclude: either, with Hengstenberg, that the first two Synoptics omit the first return to Galilee, that which is mentioned in our Gospel i. 44, and begin their account of the Galilean ministry with the return mentioned iv. 3, which would thus be identical with that related Matt. iv. 12. Hengstenberg supports this view by the use of the term *ἀνεχώρησεν, withdrew*, in Matthew, which, according to him, indicates a retreat caused by some danger with which Jesus found Himself threatened in Judea, and thus assumes an activity on the part of Jesus previous to His return. Or we must hold that, in the account of the first two Synoptics, those first two returns from Judea to Galilee were confounded. This identification necessarily caused the suppression of the entire interval between the two returns, that is to say, of nearly a whole year of the ministry of Jesus,—exactly the time occupied by the events related John i. 44–iv. 54. To recover the space during which the facts now related occurred, John was thus obliged expressly to restore the distinction between the two

returns. Especially was he forced to do so on account of those two baptisms of John and Jesus, whose contemporaneousness would have been impossible from the viewpoint of the first two Synoptics. Such is doubtless the design of the observation which he interjects at ver. 24. Even Hilgenfeld says, when speaking of this passage: "Involuntarily the fourth evangelist here testifies to his acquaintance with the synoptical narrative." The only thing objectionable in this remark is the word *involuntarily*. For the intentional character of the parenthesis, ver. 24, is obvious at a glance. The confirmation which Hengstenberg seeks in the term *withdrew* is insufficient. We established in John the marked intention to distinguish the two returns to Galilee, from the manner in which he speaks of the miracle of Cana, ii. 11, and we shall have occasion to make a similar remark, iv. 54. As to the way in which this confusion was produced in the synoptical tradition, let it be remembered that not till after His *second* return to Galilee did Jesus begin that continuous ministry which is called that of the *prophet of Galilee*, which is very particularly described to us by the first three Gospels, and which was the beginning of the foundation of the church. The fruitless attempts made by Him in Judea up to that time had no doubt great importance in the description of Jewish unbelief (consequently in St. John's Gospel), but they had no bearing on the real establishment of the kingdom of God and of the church, which was the result of the Galilean ministry.

We derive from this 24th verse an important inference as to the place of the author of the fourth Gospel within the primitive church. Who but an apostle, and an apostle of the first rank, could have taken this sovereign attitude in regard to the tradition received in the church emanating from the Twelve, and consigned to Gospels anterior to his own? By a stroke of the pen to introduce a modification so important into so authoritative a narrative, he must have felt himself in possession of an authority perfectly indisputable.

Ver. 25. "*Then there arose a question on the part of John's disciples and the Jews*[1] *about purifying.*"—After having indi-

[1] T. R. reads Ιουδαιων, with ℵ G Mnn. It. Syr^{cur} Cop. Or. All the others read Ιουδαιου.

cated the time and place of the discourse following, John states the occasion of it. It was a discussion called forth by the competition of the two neighbouring baptisms. *Οὖν, then,* indicates this relation.—The expression: *on the part of the disciples,* shows that John's disciples were the challengers. The reading of the majority of the Mjj. *Ἰουδαίου, a Jew,* instead of *Ἰουδαίων, of the Jews,* is now generally received. But would not *τινός* be necessary? Then, could so solemn a testimony have been called forth by so insignificant a circumstance as an altercation with an unknown individual? The testimony of the oldest Vss. in favour of the plural, *Jews,* is not without importance; and the Sinaït. has come to confirm the antiquity of this reading, which is in itself the most probable. It seems to us that the termination *ου* is a very ancient mistake, arising from a confusion with the two like terminations: *Ἰωάννου* and *καθαρισμοῦ*.—The subject of discussion was the mode of true purification. This purification was evidently that which ought to serve as a preparation for entering into the kingdom of the Messiah. Meyer thinks that the Jew ascribed greater efficacy to the baptism of Jesus than to that of John. Luthardt supposes that he belonged to the Pharisaic party, hostile to Jesus and to John, and that he malignantly related to the disciples of the latter the successes of the former. It is possible, indeed, that Jews had come from Jerusalem to watch, on the part of the Sanhedrim, this double baptism, which was celebrated without official authorization (comp. the report to which allusion is made, iv. 1). Drawn into conversation with them, John's disciples claimed for their master the honour of priority and superiority, as to that preparatory purification with which John had been divinely charged. The Jews, on their side, described to them the multitude of pilgrims who flocked to the baptism of Jesus, and appealed to John's own testimonies to give Jesus the preference. The question was embarrassing. John's disciples determined to submit it to him.

Ver. 26. "*And they came unto John, and said unto him, Rabbi, He that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.*"—There is something of bitterness in these words. The clause: "*to whom thou barest witness,*" expresses the generosity

which John showed toward Jesus: "See there how thou didst act, thou (σύ); and see here how he is acting, He (οὗτος)." Ἴδε, *behold*, brings into prominence the unexpected nature of such a procedure: "He baptizeth, and thereby not content with asserting himself, he seeks to eclipse thee." Baptism was a special rite introduced by John, and distinguishing his ministry from every other. By appropriating it to Himself, Jesus seemed to be usurping the peculiar place of John.—And what is more vexatious is, that He is succeeding: "*All men come to him.*" This exaggeration, *all*, is due to spite. Matt. ix. 14 shows us the disciples of John in Galilee, after the imprisonment of their master, still animated with the same hostile disposition, and more or less in league with the adversaries of Jesus.

2. Vv. 27–36.

John does not in his answer directly resolve the particular difficulty submitted to him. He goes to the root of the matter. He describes the entire relation between the two persons whom men are making rivals, and shows that all opposition, or even comparison between them, is misplaced. The solution of the question in dispute is given by this general explanation. The discourse has two parts, which are defined by the given situation: "*I*" and "*He;*" or, to use his own expressions, the friend of the bridegroom (vv. 27–30) and the bridegroom (31–36). John's object is to quiet his disciples, by showing that what grieves them is exactly that which fills him with joy. From the earliest times a singular analogy has been remarked between this discourse of the Baptist and the conversation of Jesus with Nicodemus; and from the fact, inferences have been drawn unfavourable to the authenticity of both. Besides, many expressions and ideas seem to belong to a somewhat advanced Christianity. "Such preaching," says M. Colani, "might follow, but not precede the work of Jesus" (*Revue de théol.* t. ii. p. 39). Further, it is very generally held that from ver. 31 it is the evangelist who is adding his own reflections to those of the forerunner, or even that the entire discourse must be set down to the account of the former. According to M. Reuss, the dogmatic idea which he wishes to express is here put by him into the Baptist's

mouth, as elsewhere into the mouth of Jesus. First of all, let us own that the historical situation is precisely and well defined. Our business shall be to determine whether in its essential features the discourse answers faithfully to it, and whether we can find a natural way of explaining the analogy which really exists between the terms used by the forerunner and those which are employed by Jesus in His conversation with Nicodemus.

Vv. 27–30. "*I.*"

Ver. 27. "*John answered and said, A man can receive nothing, except it be given him from heaven.*"—The ruling idea as far as ver. 30 is that of the forerunner's person and mission. Accordingly, the most natural explanation of the general sentence, ver. 27, seems to be to apply it to the person of the Baptist. He is challenged to defend himself against Jesus, who is despoiling him. "I cannot take," he answers, "what God has not given me;" in other words: "I cannot make myself the bridegroom, when I am only the friend of the bridegroom." This explanation, which I adopted (comp. Lücke and Hengstenberg) in the first edition, because of the connection of this saying with the theme of the first part of the discourse; "*I*," as it now seems to me, ought to be abandoned for that of Meyer, who applies the maxim to Jesus: "He would not obtain such success if God Himself did not give it to Him." The connection with the question of ver. 26 is much closer in this sense. And the first saying of the discourse may well be the preface to the whole (*I* and *He*), and not only that of the first part. It might be objected, that according to this view the maxim contains anything rather than the glorification of success as such. But it must not be forgotten that the saying refers solely to the *divine* work here below, and to the steps of its progress. Tholuck, Brückner, and Luthardt apply it to John and Jesus alike. What the declaration thus gains in extension, it loses in precision.

Ver. 28. "*Ye yourselves bear me*[1] *witness, that I said, I am not the Christ, but that I am sent before Him.*"—The *asyndeton* between this verse and the preceding expresses the vividly felt contrast between what is granted to Jesus and the part assigned to John.—The latter reminds his disciples that the

[1] The Mjj. ℵ E F H M V and 60 Mnn. omit μοι.

thing of which they complain is only the consequence of a fact of which he has warned them from the beginning. He appeals to their memory, and thus frees himself from all responsibility for their jealousy. In vv. 28–30 he contrasts with that which is granted to Jesus and refused to him, the very inferior part which is assigned to himself, but which perfectly satisfies him. Then, from ver. 31, he returns to the idea of ver. 27, and describes the office of Jesus.

Ver. 29. "*He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him,*[1] *rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.*"—John uses a figure to represent the nature of his position, and shows that if it is inferior to that of Jesus, it also has its privileges, in virtue of which it satisfies him completely. Νύμφη, the *bride,* is the Messianic community which the Baptist was to form in Israel and to bring to Jesus; νύμφιος, the *bridegroom,* denotes the Messiah, and if one may so speak, the *intended* of that spiritual bride. The name Jehovah signifies exactly: *Him who is to come.* According to the O. T., indeed, the Lord would not confide this excellent part to any other than Himself, and the coming of the Messiah is the highest manifestation of Jehovah Himself (i. p. 372).—John's intention in the first proposition might be to prove, from the fact that Jesus *has the bride* ("*all come to Him,*" ver. 26), that He *is* really the *bridegroom;* but it is much more natural to think that he means to contrast the privileges of Him who has the happiness of being the bridegroom with his own: "The advantage of possessing the bride belongs to him who has been chosen to be the bridegroom, and this part is not mine; but under this privileged position there is another which is still excellent enough to fill him with joy who is called to it; and that is mine." The functions of the marriage friend were first to ask the hand of the young woman, then to act as the instrument of communication between them during the time of their betrothal, and finally to preside at the marriage feast: an admirable figure of the Baptist's office. Ὁ ἑστηκώς: *he who stands.* The word expresses, as Hengstenberg says, the happy passivity of one who contemplates, listens, and rejoices. While he is doing

[1] ℵ places αυτω after ιστηκως.

the part of a servant in presence of the betrothed, the marriage friend hears the joyful and noble accents of the bridegroom, which transport him with joy. John speaks only of hearing, not of seeing. Why? Is it because he is himself at a distance from Jesus? But then, how can he speak of *hearing?* If these words have any meaning as applied to the Baptist, they assume that certain sayings of Jesus, uttered by Him in public or private, had been reported to John, and had filled his heart with joy and admiration. And if we reflect a little, could it be otherwise? Can we suppose that Andrew, Simon Peter, and especially John, those former disciples of the Baptist, did not return once at least to their old master, to tell him of the things which they heard from the lips of Jesus? How could they have failed to do so, especially now when they again found themselves so near to him? This fact throws all the light which is desirable upon the resemblance between certain sayings of the Baptist in our discourse, and those of Jesus in His conversation with Nicodemus. This conversation had been reported to John; and it is precisely this *voice of the bridegroom* which makes the heart of His friend leap with joy.—The phrase: *χαρᾷ χαίρειν, to rejoice with joy,* corresponds to a Hebrew construction (the verbal idea strengthened by the verb in the infinitive being placed before the finite verb); comp. שוש אשיש (Isa. lxi. 10), which the LXX. translate by a construction similar to that of John; Luke xxii. 15. This expression describes the joy of John as one which has reached its height, and which excludes every opposite sentiment, such as that which the disciples were attempting to awake in him. The words: *this my joy,* contrast the joy of the marriage friend with that of the bridegroom, and define it as his portion.—*Πεπλήρωται,* not: *was fulfilled* (Rilliet),—this would require the aor., not the perfect,—but: *is,* at this very moment, *raised to its height:* "What calls forth your vexation, is the very thing which fulfils my joy."

Ver. 30. "*He must increase, and I must decrease.*"—This verse is the central word of the whole discourse; it forms the transition from the first to the second part.—The friend of the bridegroom at the beginning of their connection had the principal part to play; it was he who appeared. But in

proportion as their relation became developed, his part diminished; he had now to disappear, and to leave the bridegroom to stand *alone*. All the Baptist is in this admirable saying, which no other would have invented. It ought to become the motto of every servant of Christ.

It is here that Bengel, Tholuck, Olshausen, and others make the discourse of the Baptist close, and the reflections of the evangelist begin. They rest their view chiefly on the Johannine character of the style in what follows, and on its numerous connections with the preceding conversation (see especially vv. 31 and 32). But the Baptist himself has just been explaining to us those connections; and as to the style, it must be remembered that Jesus and the Baptist spoke Aramaic, and the same evangelist translated their words. How could discourses thus reproduced fail to exhibit a uniform colouring? If the author had passed at this point from the Baptist's discourse to his own reflections, he would in some way have marked the transition. Besides, the presents: *he speaketh, testifieth, receiveth not* (vv. 31, 32, 34), clearly prove that he aimed and claimed to make the forerunner speak. The only question is, whether this claim is well founded. We shall not be able to pronounce until we have studied the discourse to the end.

Vv. 31–36. "*He.*"

And first, the origin of Jesus (ver. 31); next, the divine perfection of His teaching (vv. 32–34); finally, His filial dignity and His absolute sovereignty (ver. 35). The discourse closes with a practical application (ver. 36).

Ver. 31. "*He that cometh from above is above all:*[1] *he that is of the earth*[2] *is earthly, and speaketh of the earth: He that cometh from heaven is above all.*"[3]—John contrasts the celestial origin of Jesus with his own terrestrial nature. Ἄνωθεν, *from above*, applies here not to the mission,—for John's is also from above,—but to the *origin* of the person. The *all* in *above all* refers to servants of God. All are destined, like John himself (ver. 30), to be eclipsed by the Messiah. The thrice repeated words: *of the earth*, forcibly express the sphere

[1] ℵ D It^{alliq}: καὶ before ὁ ὤν.

[2] ℵ: ἐστί instead of ἐκ; D: ἀπό.

[3] ℵ D, some Mnn. a b Syr^{cur} omit πάνω πάντων ἐστί (the second time).

to which John belongs, and above which he cannot rise. The first time they indicate origin (ὢν ἐκ): a mere man; the second time, his mode of existence (ἐστί): he is and remains earthly in his whole manner of being, feeling, and thinking (comp. the antithesis, ver. 13); the third time, they refer to his teaching (λαλεῖ): seeing the things of heaven only from beneath, from his earthly dwelling-place, at certain isolated moments, and, as it were, through partial openings, he speaks even in his times of ecstasy only as an earthly being. He can only call to repentance, without bringing into the kingdom. This estimate which John gives of himself agrees with the judgment of Jesus, Matt. xi. 11: "*The least in the kingdom of heaven is greater than he.*" And the shaking of his faith, which followed so closely, was not long in demonstrating how just it was. After having thus put all heaven's servants in their place relatively to Jesus, John returns to his principal theme: *He.* If, with the Alex., we reject the last words of this verse: *is above all* (as well as the *and* of the following verse), we must take the words: *He that cometh from heaven,* as the subject of the verb *testifieth,* ver. 32. But the fullest and richest reading is also the most in keeping with the spirit of the text.

Ver. 32. "*And*[1] *what He hath seen and heard, that*[2] *He testifieth; and no man receiveth His testimony.*"—The καί, *and,* omitted by the Alex., is unnecessary. *Asyndeta* are frequent in this discourse. From the heavenly origin of Jesus there follows the perfection of His teaching. He is in *filial* communion with the Father. When He speaks of divine things, He speaks of them as an immediate witness. This saying is the echo of what Jesus said ver. 11. By reproducing it, the forerunner declares that Jesus has affirmed nothing regarding Himself which is not perfect truth. In the last words he confirms the severe judgment which Jesus had passed on the conduct of the people and their rulers (ver. 11). Yet, while asserting, as Jesus had done, the general unbelief of Israel, John does not deny individual exceptions; he brings them out in ver. 33. But what he means here by the expression: *no man,* is that those exceptions, which appear to be all in the

[1] Καί is omitted by ℵ B D L T^{b} It^{aliq} Syr^{cur} Cop. Or.

[2] ℵ D omit τουτο μαρτυρει.

eyes of his disciples ("*all*," ver. 26), are in his estimation but an imperceptible minority. Over against the exaggeration of envy, he sets that of zeal: "Where ye say: all, I for my part say: no man." He would not be satisfied unless he saw the Sanhedrim as a body, followed by the whole people, coming to pay homage to the bridegroom of the Messianic community. Then he could himself also go to sit at His feet.

Vv. 33, 34. "*He that receiveth His testimony hath set to his seal that God is true. For He whom God hath sent speaketh the words of God: for the Spirit giveth*[1] [*Him*] *not with measure.*"—Nevertheless there are some believers, and what a grandeur and beauty are in the part they act! Σφραγίζειν, *to seal*, to legalize an act by putting to it one's seal. This is what is done by the believer in relation to the divine testimony; by taking his place among those who accept it, he has the honour of associating his personal responsibility once for all with that of the God who speaks by His envoy. Indeed, this certificate of truth, adjudged to Jesus by the believer, ascends even to God Himself. This is what is explained by ver. 34 (*for*). The sayings of Jesus are in such a sense those of God, that to certify the truth of the former is to attest the veracity of God Himself. Some think that the idea of divine veracity refers to the fulfilment of the prophecies attested by faith. But this idea is unrelated to the context. According to others, John means that to believe in Jesus is to attest the truth of God's declaration at the time of His baptism. This meaning, natural enough in itself, does not harmonize with ver. 34. The profound thought contained in this expression of John is as follows: in receiving the sayings of Jesus with faith in their divine character, man boldly declares that what is divine cannot be false, and thus proclaims the incorruptible veracity of God. The aor. should be remarked, ἐσφράγισεν, *sealed*: it is an accomplished act. And what an act! His private seal, henceforth appended to the divine document, has rendered the believer for evermore a partner of God Himself. There is an evident elevation in this paradoxical form, whereby John expresses the greatness of the act of faith. This

[1] T. R. 15 Mjj. Syr. read, after δίδωσιν, ὁ θεός, which is omitted by ℵ B C L T^{b}.

saying, and still more those which follow, are, as it were, the paroxysm of his affirmation.—The expression: *whom He hath sent* (which recalls ver. 17), should be taken in the most absolute sense. Other messengers of God deserve this name only in a secondary meaning: in reality they are merely raised up; to be sent, in the strict sense of the word, the messenger must be from above (ver. 31).—The same absolute force must be given to the phrase: *the words of God.* He alone possesses the complete and absolute revelation of God; all others, and even the Baptist himself, have but fragments of it.—And whence arises this character? From the fact that the communication made to him unceasingly by the Spirit is *without measure.* T. R. reads ὁ Θεός after δίδωσιν: "*God giveth the Spirit*" . . . But the Alex. unanimously reject this subject: God; and probably it is a gloss taken from the first proposition of the verse. Even while suppressing it, it might be understood; which would come to the same thing in sense. But it is possible also to take the *Spirit* as the subject: the Spirit does not give Jesus revelation, or anything whatever, according to a certain measure, as to other divine messengers. Thus understood, the saying expresses what John had beheld in the vision of the baptism: the Spirit in the form of a dove, that is to say, in His *totality,* descending *and abiding* on Him.—Meyer, disliking the ellipsis of the pron. αὐτῷ, *to Him,* has tried to convert this saying into a general maxim, with the meaning: "God is not under obligation to observe a certain measure in giving the Spirit;" and hence the understood application: He may therefore, if He pleases, give Him without measure to the Son. But thus the very thing would be understood which ought to be expressed, and expressed which might very well have been understood. Meyer appeals to the present: *giveth,* which cannot apply to the gift of the Holy Spirit at the baptism, since this gift is a thing of the past. But this objection does not affect the explanation which we now give (differing from that of the first edition); for the matter in question is not the gift which God made of the Holy Spirit, but the gift of the words of God. The ellipsis of the pron. αὐτῷ, *to Him,* is easily explained: "the Spirit [*in this case*] giveth not with measure [as in all others]."

Ver. 35. "*The Father loveth the Son, and hath given all things into His hand.*"—The *asyndeton* between this verse and the preceding might be rendered emphatically: "Because also the Father loveth" . . . This absolute communication of the Father has for its principle His unspeakable love to the Son. Here is the culminating point of the Messianic hymn. These words are like the echo of that divine utterance which had sounded in the ears of the Baptist: "*This is my beloved Son.*" —The term *ἀγαπᾷ, loveth,* is taken absolutely, like the expressions: *sent* and *words.*—Jesus had made use of the term Son, vv. 16–18; Ps. ii. applied it to the Messiah (vv. 7, 12; every other explanation seems to us untenable); Isaiah and Micah had expressed themselves similarly (Isa. ix. 6; Mic. v. 2, 3). It is not surprising, therefore, that the term should be used by John the Baptist.—From this love of the Father flows the gift of *all things.* Some commentators, founding on ver. 34, have limited this expression to spiritual gifts, to the powers of the Holy Spirit. But the phrase: *into His hand,* does not accord with this meaning. Rather, it forms a climax to ver. 34: "*Not only* the Spirit, but *all things.*" By the Spirit, the Son reigns in the heart of believers; but this is not enough; the Father has, moreover, given Him universal sovereignty, that He may be able to make *all things* work for the good of His own. This is precisely the thought which Paul expresses, Eph. i. 22, in the untranslatable form: *αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ.*—The *hand* is the symbol of free disposing power. — Thereby John meant to say: "Grieve over my being despoiled by Him! Nay, He has right to everything, and can take everything without encroaching." And hence there follows the impressive application, which he makes in the following verse to the whole world, of the truth which he has just proclaimed.

Ver. 36. "*He that believeth on the Son hath everlasting life: but he that disobeyeth the Son shall not see*[1] *life; but the wrath of God abideth on him.*"—Such is the practical consequence which every one must draw from the supreme greatness of the Son. These last words present a remarkable analogy to the end of Ps. ii.: "*Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed*

[1] Nr eads *οὐκ ἔχει* instead of *οὐκ ὄψεται.*

are all they that put their trust in Him." Only the Baptist begins with believers and ends with the unbelieving: it is a final warning which he would leave with his disciples and the whole nation. John declares, as Jesus had done to Nicodemus, that in the case of each man everything depends on faith and unbelief, and that the absolute value of those two moral facts arises from the supreme dignity of Him who is their object: the Son. This name explains why faith gives life, why unbelief brings wrath.—The term ὁ ἀπειθῶν, *he who disobeyeth*, expresses the voluntary side of unbelief, revolt. The Son is lawful sovereign; unbelief is a refusal of submission. —The words: *wrath abideth*, have often been understood thus: The *natural* condemnation abides, because the act which alone could have removed it, that of faith, has not taken place. But this meaning seems to us weak and forced, and has a very imperfect connection with the preceding context. The subject in question is rather the wrath provoked by the refusal of obedience, and falling on the unbeliever *as such*. Is it not just that God should be angry? If faith seals the veracity of God (ver. 33), unbelief *makes God a liar* (1 John v. 10).—The fut. *shall see* is contrasted with the pres. *hath*. Not only has he not life now, but when it shall be externally displayed in its perfect form, that of glory, he shall not behold it; it shall be to him as though it were not. Another saying which implies the whole evangelic eschatology.—The verb μενει, *abideth*, in spite of its correlation with the future ὄψεται, *shall see*, is a present, and should be written μένει. The present, *abideth*, expresses the notion of permanence much better than the fut., *shall abide*. Every other wrath is revocable; that which falls upon unbelief is without recall. Thus the epithet *eternal*, of the first clause, is re-echoed in the second.

The following is M. Renan's judgment on the fact which we have just been studying: "Ver. 22 et seq. to ver. 2 of chap. iv. transport us unmistakeably into the region of history. . . . This is extremely remarkable. The Synoptics have no parallel to it. For my part, I think this episode very probable" (p. 491). As to the *discourse*, it may be called: the last word of the Old Testament. It recalls the threat of Malachi, which closes the Old Testament: "*Lest I come and smite the earth with a curse.*"

It is therefore in keeping with the given situation which summoned the forerunner to close his preceding calls to faith with a solemn warning against incipient unbelief. As to its *contents*, it finds a complete explanation in the mouth of the Baptist—1st. In the vision on occasion of the baptism of Jesus (vv. 34*b*, 35*a*); 2d. In the sayings of the conversation with Nicodemus which had been reported to John (vv. 31, 32, 36); 3d. In Old Testament reminiscences (vv. 29, 36; comp. Ps. ii. 7–12; Mal. iv. 6); 4th. In the Baptist's personal experiences (vv. 27, 28, 30, 33, 34*a*). As to the form, account must be taken of two facts—1st. That the style of the evangelist, *translating*, has necessarily a colouring similar to that of the evangelist as an *author* (first Epistle); 2d. That certain forms of language used by Jesus had impressed themselves on the language of His reporter, as well as that of the Baptist (Introd. i. p. 160 et seq.).

Besides, each of the two parts of the discourse has its peculiar signs of authenticity: the first, in the inimitable sayings of vv. 27, 29, 30; the second, in the two particulars pointed out by Beyschlag, and which nowhere occur again in any of the discourses of Jesus (in this Gospel), nor in John's Epistle: the idea of the Holy Spirit inspiring Jesus with the sayings of God according to His mode of acting upon the prophets (ver. 34), and the *wrath* of God (ver. 36). The witness of the baptism scene betrays himself, finally, in the expressions of ver. 35, without the least design on the author's part, since he has not even reported the saying of God at the baptism, of which the words of the Baptist are an exact reproduction: "*Thou art my beloved Son.*"—Even Weizsäcker himself says (p. 268): "There are particular elements in this discourse which distinctly characterize the Baptist's peculiar standpoint (vv. 27, 34, 35, and 36). Whatever liberty is taken in the reproduction, : . . it is clear that this liberty does not go the length of dissolving the historically assigned basis."—But an objection is raised from the silence of the Synoptics regarding this alleged baptism, which Jesus, according to John, must have practised at the beginning (Keim, i. p. 612).—John seems to have anticipated this objection in ver. 24. The blending of the first two returns to Galilee had forced this omission into the synoptical tradition, along with that of the whole period to which this fact belonged.

It is asked how the forerunner, if he recognised Jesus so positively as the Messiah, could continue to baptize *by His side*, or why, at least, he did not set himself to baptize *in His name*. —It is forgotten that a prophet has no right himself to change his commission. John's personal conviction made no change in the part officially marked out for him. Called to lead all

Israel to faith in the Messiah, he was like the ship captain, who is the last to leave his sinking vessel, and who does so only when his whole crew are in safety. As to baptizing in the name of Jesus, it was his part to leave this care to Jesus Himself, who discharged the task by means of His disciples. John continued to baptize with that baptism of *repentance* which was the normal preparation of every sincere Israelite for the Messianic kingdom.

But again it is asked, how, if the Baptist had spoken thus of Jesus, his disciples could have constituted themselves afterwards into an antichristian sect?—A small number only of the innumerable multitudes baptized by John were present at this scene. The rest were dispersed in all countries (comp. Acts xix. 1 et seq.). And even among these witnesses how many were there who, not having entire docility, converted the work and person of the Baptist into a standard, which they chose to raise in opposition to the work and person of Jesus Christ? It would be to expect very much from a discourse, to suppose that so deep a feeling of jealousy as that which animated them, and of which we find traces in the Synoptics (Matt. ix. 14 and parallels), could have been radically extirpated by such means. The vacillation of the Baptist (his σκανδαλίζεσθαι, *being offended*, Matt. xi. 5) arose probably from the influence which his disciples exercised over him before, and still more during, his imprisonment (Matt. xi. 2).

It is difficult to believe that this account was written without some allusion to the disciples of John, pretty numerous, as it seems, who moved about in Asia Minor. It certainly should not be concluded from this, as some critics do, that the whole of the fourth Gospel owes its existence to this polemical intention. But we need not exclude it entirely (comp. Introd. i. pp. 293, 294), to avoid holding, with Holtzmann, that this whole account is merely an "ideal picture" drawn from Acts xix. 1 et seq., and intended to represent the normal entrance of the whole school of the Baptist into the church of Christ (!). Comp. the article "Johannes Jünger" in Schenkel's *Bibellexicon*, II. p. 328.

The evangelist does not speak of the Baptist's imprisonment. But the saying of Jesus, v. 35, assumes the sudden disappearance of the forerunner. It took place, therefore, very shortly after this last testimony uttered by him in Judea (see at iv. 1). The evangelist has omitted this particular, like so many others, which he knows to be familiar to his readers, and the mention of which is not required by his plan: the representation of the development of faith.

SECOND SECTION.

IV. 1–42.—JESUS IN SAMARIA.

Jesus, not wishing to hasten the catastrophe which would put an end to His earthly ministry, abandons Judea to His enemies, as He had abandoned, first the temple, then Jerusalem. The disturbance which He sees among His adversaries on occasion of His success, is the signal for His retreat. He returns to Galilee, and henceforth makes this remote province the ordinary theatre of His activity.

The natural way from Judea to Galilee passed through Samaria. It was the one also usually followed by Galilean caravans going to Jerusalem (Joseph. *Antiq.* xx. 6. 1); and Jesus could have no fear of conforming to this usage (Luke ix. 51 et seq.). It has been alleged that this course was in contradiction to Matt. x. 5, 6, where Jesus says to the apostles, when sending them to preach: "*Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel.*" But between passing through Samaria (διέρχεσθαι, ver. 4), and making the Samaritan people the express object of a mission, there is an obvious difference. Much rather we ought to find, with Hengstenberg, a moral congruity with the example which Jesus sometimes gave during His earthly life,—the example, viz., of a largeness of heart, which became, after Pentecost, the character of the Christian mission.

If it is so, the fact about to be related has a typical value. Jesus Himself feels this deeply (ver. 38). This Samaritan woman and those inhabitants of Sychar, by the readiness and eagerness of their faith, and by the contrast of their conduct to that of the Israelitish people, are in His eye, as it were, the first-fruits of the conversion of the Gentile world. There is here an indication to Him of the future progress of the kingdom of God over the earth. Must we therefore conclude, with Baur, that the whole narrative is merely an *idea* presented in action by the author of our Gospel? Assuredly not! If the Samaritan woman was a mere impersonation of the Gentile world, how would the author have put into her

mouth (ver. 20 et seq.) a strictly monotheistic profession of faith, as well as the hope of the near advent of the Messiah (ver. 25; comp. ver. 42)? Happily, real history has its ideal side. Otherwise it would only be an accumulation of facts without significance. From the circumstance that a fact has a prophetic value, it does not follow that it is a mere fiction. If there is a narrative of the life of our Saviour, which in the liveliness and freshness of the whole and parts bears the seal of historical truth, it is this. M. Renan himself says: "The most of the circumstances of the narrative bear a striking stamp of truth" (*Vie de Jésus*, p. 243).

As an example of faith, this incident connects itself with two previous descriptions: that of the faith of the apostles (i. 38 et seq.), and that of the visit of Nicodemus (iii. 1–21). These are the luminous parts of the record which alternate with its sombre parts, representing the beginnings of unbelief (i. 19 et seq., ii. 12 et seq., iii. 25 et seq.).

We distinguish in this narrative the three following phases:—1. Jesus and the Samaritan woman, vv. 1–26; 2. Jesus and the disciples, vv. 27–38; 3. Jesus and the Samaritans, vv. 39–42.

I. *Jesus and the Samaritan Woman.*—vv. 1–26.

In this first phase we see how Jesus succeeded in awakening faith in a soul which was a stranger to all spiritual life.—The historical situation is described in vv. 1–6.

Vv. 1–3. "*When therefore the Lord*[1] *knew how the Pharisees had heard that Jesus made and baptized more disciples than*[2] *John* (*though Jesus Himself baptized not, but His disciples*), *He left Judea, and departed again*[3] *into Galilee.*" —Ver. 1 explains the motive which leads Jesus to quit Judea: the Pharisees begin to take serious account of Him. A report has reached them regarding Jesus, according to which this new personage may become more formidable than John himself.—***Οὖν***, *therefore*, in consequence of this great

[1] ℵ D A, some Mnn. It^{plerique} Vg. Syr. Cop. read ὁ Ἰησους instead of ὁ κυριος.

[2] A B G L Γ reject π.

[3] Παλιν is found in ℵ G D L M T^{b}, some Mnn. It^{plarique} Vg. Cop. Syr^{sch}. It is omitted by all the other documents.

concourse of people mentioned iii. 23–26.—The title: *the Lord* (in the majority of the Mss.), is very rarely applied to Jesus during His earthly life (vi. 23, xi. 2). It assumes that the habit has been formed of regarding Jesus as raised to glory; and hence it is so frequent in the Epistles. If it is authentic in this passage (see the various readings of 3 Mjj., which read: *Jesus*), it is occasioned either by an apprehension of the divine greatness of Jesus which prevails in the previous passage, or, more simply, by the desire to avoid repeating the name of Jesus which recurs a few words further on. —The expression: *had heard*, does not denote a supernatural knowledge. What proves this is, that the tenor of the report made to the Pharisees is *textually* reproduced (comp. the name of Jesus instead of the pron. *He*, and the presents: ποιεῖ and βαπτίζει, *makes* and *baptizes*). Jesus must have appeared more dangerous than John—first, because of the Messianic testimony which John had rendered to Him; and next, because of His much greater independence of legal and Pharisaic forms.—The reading of the 5 Mjj. which reject ἤ, *than*, can only have this meaning: "that Jesus made more disciples, and that (on his side) John baptized." This meaning is strange, and almost absurd.

The practical conclusion which Jesus draws from this report naturally leads to the supposition that the imprisonment of John was now an accomplished fact. Hengstenberg even concludes from the resolution taken by Jesus to withdraw from before the Pharisees, that this sect had played the chief part in the imprisonment of the forerunner; and he explains in this sense the term παρεδόθη, *was given up*, Matt. iv. 12: it was, he says, by the perfidious hands of the Pharisees that John was delivered into the hands of Herod. —But it will be asked why Jesus retires to Galilee, the domain of Herod; was not this to run in the face of danger? No; for this prince's hatred to John was a personal matter. Jesus might find Herod less to be feared than the dominant party in Judea.

The remark of ver. 2 is meant to define the vague expression used by the evangelist himself, iii. 22; nothing is indifferent in the Lord's mode of acting, and John will not let a false idea be formed about one of His acts.—Why did

not Jesus baptize Himself? Just because He was the Lord, and as such reserved to Himself the baptism of the Spirit. By leaving the baptism of water to the apostles, He rendered this rite independent of His personal presence, and so provided for the maintenance of it in His church after His departure. There is therefore no identity between the course here followed by Jesus and that of Paul (1 Cor. i. 17) and Peter (Acts x. 48). This baptism cannot have continued in Galilee. For there is no mention of it. The cessation of this rite was undoubtedly connected, on the part of Jesus, with that of His position as Messiah. He gave up transforming Israel by baptism into a Messianic community, in proportion as its unbelief came to emphatic expression, and as He saw Himself forced to cease from acting as the national Messiah. There are thus three degrees in the institution of baptism: John's baptism, which was a general consecration to the Messianic kingdom by repentance; the baptism of Jesus at the beginning of His ministry, which on the part of the baptized was an act of attachment to His person as a *disciple;* finally, baptism as it was reinstituted by Jesus after His resurrection, as a consecration to the possession of salvation thenceforth acquired by Him for the whole world. We do not find that those who had received the first baptism (the apostles, for example) were afterwards subjected to the second or third. It was they, on the contrary, who were charged with administering the two last (ver. 2; Acts ii.).—It is not without ground that Beck has compared infant baptism in the Christian church with the second of these three baptisms.

The *departure* from Judea is indicated, ver. 3, as a distinct act from the *return* to Galilee; and that because, according to ver. 1, the real object of Jesus was much less to go to the one than to depart from the other. The word πάλιν, *again*, read by 6 Mjj., evidently alludes to the first return, mentioned i. 43. It is those two earliest returns from Judea to Galilee which had been identified by the synoptical tradition, and which John has carefully distinguished, for the reaso explained iii. 24. This term: *again*, therefore appears to authentic, notwithstanding the numerous Mss. in which it omitted.

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Vv. 4, 5. "*And He must needs go through Samaria. Then cometh He to a city of Samaria, which is called Sychar,*[1] *near to the parcel of ground that Jacob gave to his son Joseph.*" —Ἔδει, *He must needs*, if at least the direct route were followed. The very strict Jews preferred to make a detour, and pass through Perea. But Jesus did not share this particularistic spirit.—The name *Sychar* is remarkable; for the only well-known city in this locality is that which bore the name of *Shechem*, and which is very often mentioned in the O. T. Can it be that the evangelist has fallen into an error here, as a stranger to Palestine? Such is the allegation of those who impugn the authenticity of our Gospel. We think the solutions have little probability which regard the name Sychar as a voluntary, and in Israel popular, alteration from that of Shechem; so those who derive Sychar from שקר (*sheker*), *falsehood*, to designate this city as a seat of heathenism; or from שכר (*shechar*), *liquor*, to stigmatize it as the city of drunkards (Isa. xxviii. 1, *the drunkards of Ephraim*). We should prefer to hold that there had been an involuntary transformation through the interchange which is so common of the liquids, as that of *Ben* and *Bar* (*son*, in Hebrew and Chaldaic). But a more natural solution is presented by the passages of Eusebius and Jerome, which positively distinguish two neighbouring localities bearing the two names; as where Eusebius says (*Onomasticon*): "Sychar, *before* Neapolis" (Nablous, or the New City, the new name of Shechem restored). The Talmud likewise speaks of a locality called *Soukar*, of a *spring* Soukar, and of the *plain* of Soukar (could this name come from סוגר (*sougar*), *sepulchral cave?*), a town or hamlet which cannot be confounded with Shechem. At the present day even, a hamlet very near Jacob's well, and situated at the foot of Mount Ebal, at the entrance of the valley, bears the name of עסבר, *Aschar*, a name which very much resembles that which we read in John and in the Talmud. In any case, it appears certain that the ancient Shechem was situated somewhat more to the east than the modern (Nablous). This proved by the ruins discovered everywhere between ablous and Jacob's well (see Félix Bovet, *Voyage en Terre-*

[1] All the Mss. with the exception of some Mnn., and all the ancient Vss., read and not Συχαρ.

Sainte, p. 363). Petermann (art. "Samaria" in Herzog's *Encyclop.* XIII. p. 362) also says: "The Emperor Vespasian enlarged the city considerably on the west side." Possibly the part of the ancient city situated most to the east bore specially the name Sychar, in the sense of *little Shechem,* or *suburb* of Shechem. This situation would at the same time explain how the woman could come to seek water at this well considerably distant from Shechem, and that at midday. Her house would be near the well.—In any case, to see in this, as Furrer does, an evidence of the purely ideal character of the narrative, one must have his mind thoroughly filled with a preconceived theory (*Bibellex.* III. p. 375).—It is at Nablous that the remnant of the Samaritan people live at the present day.

According to de Wette, Meyer, and others, Jacob's alleged gift to Joseph, mentioned in ver. 5, is only a false tradition resting on a misunderstanding of the LXX. In Gen. xlviii. 22, Jacob says to Joseph: "*I have given to thee one portion* (Shechem) *above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.*" He has just adopted Joseph's two sons as his own, and hence the reason why he assigns to this son *one portion above his brethren.* The word which signifies *portion,* is in Hebrew שכם, *Shechem* (strictly, the *shoulder,* as a portion of the victim, and hence *portion* in general). The LXX., it is said, took this word in a geographical sense, and translated it wrongly by Σίκιμα, *Shechem;* and from this false translation arose the popular legend reproduced here by the evangelist. But it is indisputable that when Jacob says: "*The portion which I took out of the hand of the Amorite with my sword and with my bow,*" he is alluding to the violence perpetrated by his sons Simeon and Levi upon the city of Shechem (Gen. xxxiv.): "*took each man his sword, and came upon the city, and slew all the males, and spoiled it*" (vv. 25–27). This is the only military exploit mentioned in the patriarch's life. Jacob appropriates to himself the glorious and valiant side of the deed, and regards it as a confirmation of the purchase which he had formerly made (Gen. xxxiii. 19) of a domain in the district of Shechem, and at the same time as a pledge of the future conquest of the whole country by his descendants.

Consequently, when using the word *shechem* to denote the *portion* which he gives to Joseph, he himself makes a play upon words such as is to be found constantly in the O. T.; he leaves to him the best portion (*shechem*), which is precisely *Shechem*. His sons understood his meaning so well, that when their descendants returned to Canaan, their first care was to lay the bones of Joseph in the field of Jacob near Shechem; and they afterwards assigned as a *portion* to the tribe of Ephraim, the largest of the two tribes which sprang from Joseph, that region of Canaan in which *Shechem* was situated. The LXX., unable to render the play on words in Greek, have translated *shechem* in the geographical sense, which was the most important. There is here, therefore, neither a false translation on the part of the LXX., nor a false tradition to be charged against the evangelist.

Ver. 6. "*Now Jacob's well was there. Jesus therefore, being wearied with His journey, sat*[1] *thus on the well: it was about the sixth hour.*"—This well exists still; for "it was probably the same which is now called *Bir-Jakoub*" (Renan, *Vie de Jésus*, p. 243). It is situated 35 minutes to the east of Nablous, exactly at the place where the road which follows the principal valley, that of Mokhna, from S. to N., turns abruptly to the west to enter the narrow valley of Shechem, between Ebal on the north-east to Gerizim on the south-west. It is hollowed out in the rock, and is 9 feet in diameter. Two centuries ago Maundrell found it 105 feet deep. In 1843, according to Wilson, it was only 75 feet, no doubt in consequence of the crumbling of the rock. Maundrell found in it 15 feet of water. Robinson and M. Bovet found it dry. Schubert, in the month of April, could drink its water. It is blocked up with large stones, from 5 to 6 feet below the entrance; but the real opening is found some feet deeper. A little further to the north, towards the hamlet of *Aschar*, Joseph's tomb is pointed out.—Robinson has asked for what object this gigantic work could have been undertaken, in a country so abounding in springs? The only answer to be given is that of Hengstenberg: The work is that of a man who, a stranger in the country, wished to live independently of the inhabitants to whom the springs belonged,

[1] Οὕτως is omitted by some Mnn. It[aliq] and Syr.

and to leave a monument of his right of property in this soil and in the whole country. Thus the very nature of this work confirms the origin ascribed to it by tradition.

As soon as the caravan had quitted the great plain of Mokhna, and taken some steps to the left in the valley of Shechem, Jesus seated Himself beside the well, leaving His disciples to continue their journey to Sychar, where they were to obtain provisions. For He was overpowered with fatigue (κεκοπιακώς). The Tübingen school ascribes to John the opinion of the Docetae, according to which the body of Jesus was a mere appearance. How is the assertion to be reconciled with this detail of the narrative?—Οὕτως, *thus*, is almost untranslatable; and doubtless this is the reason why it is omitted in the Latin and Syriac versions as well as in ours.[1] We have sought to render it by the word *là, there;* this adverb may designate the attitude of a man who is there, awaiting what God will send; or it reproduces the notion of fatigue: thoroughly worn out, as He was; or perhaps it signifies: without any preparation; taking things as He found them.—The imperfect ἐκαθέζετο does not mean: *He seated Himself,* but: *He was sitting.* The tense is descriptive. It points to what follows, not to what precedes. John does not mean: "He arrived and *sat down,*" but: "He *was seated there* when a woman came"....—The *sixth hour* must denote midday, according to the generally received mode of reckoning in the East (see at i. 39). The hour of the day serves to explain the κεκοπιακώς: overpowered with the heat and the journey.

The first part of the conversation extends to ver. 15; it is immediately connected with the situation described.

Vv. 7–9. "*There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. (For His disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto Him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? (For the Jews have no dealings with the Samaritans.)*"[2] —How came this woman to seek water from such a distance, and at this hour? Sychar, and even, as we have seen,

[1] That is, the French; it is expressed in the English.—Tr.

[2] This whole parenthesis is omitted by ℵ.

Shechem, being situated to the east of the present town of Nablous, her dwelling might be very near the well. She had no doubt been working in the fields, and was coming to draw water on her way home at the hour of dinner (see at ver. 15). The regimen: *of Samaria,* depends on the word *woman,* and not on the verb *cometh;* for in the latter case, Samaria would denote the city of that name, which is impossible, as it is three leagues farther to the north. The request of Jesus must be taken in the simplest sense, and regarded as earnest. There is no allegory about it; He is really thirsty. This follows from the word *wearied.* But the fact does not preclude the view that, in opening a conversation with the woman, He was obeying another impulse than His thirst, the desire of saving (vv. 32 and 34). He knows well that the way to gain a soul is often to ask a service from it; there is thus conceded to it a sort of superiority which flatters it. "The effect of this little word was great; it began to overturn the wall which had stood for ages between the two peoples," says Lange.—The remark of ver. 8 is intended to explain that if the disciples had been present they would have had a vessel, an ἄντλημα, to let down into the well (see ver. 11). This observation of the evangelist likewise proves his belief in the perfect reality of the want which called forth the request of Jesus; assuredly neither is there here the slightest Docetism.—Does the phrase: *His disciples,* denote all the disciples, without exception? Is it not improbable that they would leave Jesus there absolutely alone? One of them, John for example, may very possibly have remained with Him, though, as usual, he makes no mention of himself in his narrative. Meyer's prudery retires before so simple a supposition!—No doubt the Jewish doctors said: "He who eats a Samaritan's bread is as one who eats swine's flesh." But this prohibition did not apply either to fruits or vegetables. Whether to meal and wine, is not known. Uncooked eggs were allowed; whether cooked, was a question (Hausrath, *Neutestam. Zeitgesch.* i. p. 22).

How did the Samaritan woman recognise Jesus to be a Jew? By his dress or accent. Stier has observed that in the few words which Jesus had just uttered, there occurred the very letter ש which, according to Judg. xii. 6, distinguished the Jewish (*sch*) and Samaritan (*s*) תני לשחת (*teni lischekoth;*

Samaritan: *lisekoth*). The last words (*οὐ γὰρ συγχρῶνται*) are a remark made by the evangelist, for the sake of his Gentile readers who might not know the origin of the Samaritan people (see 2 Kings xvii. 24 et seq.). It was a mixture of five nations transported from the East by Esarhaddon to re-people the kingdom of Samaria, whose inhabitants had been removed by Shalmaneser. To the worship of their national gods they joined that of the divinity of the country, Jehovah. After the return from the Babylonish captivity, they offered their services to the Jews in the rebuilding of the temple. Being rejected, they used all their influence with the kings of Persia to hinder the re-establishment of the Jewish people. They built a temple on Mount Gerizim. Their first priest was Manasseh, a Jew who had married a Persian. They were more abhorred by the Jews than the Gentiles were. No Samaritans were received as proselytes.—It has been thought that the woman in waggishness somewhat exaggerated the consequences of the hostility between the two peoples, and that, in subjecting Jesus to this little cross-examination, she wished for a moment to enjoy the superiority which her position gave her. This shade does not appear in the text. The Samaritan woman simply expresses her astonishment.

Ver. 10. "*Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of Him, and He would have given thee living water.*"—To this remark of the woman, Jesus replies, not by renewing His request, but by making her an offer by means of which He resumes His position of superiority. To this end it is enough for Him to raise this woman's thoughts to the higher sphere, where all on His side is giving, and on hers receiving. The expression: *the gift of God*, may be regarded as an abstract notion, the concrete reality of which is indicated by the following words: *who it is that saith to thee* (so in our 1st ed.). The saying of Jesus, iii. 16: "*God so loved the world that He gave His only-begotten Son,*" favours this meaning, according to which Jesus was Himself the gift of God. But perhaps it is better to understand by this expression, *the living water* spoken of in the end of the verse, and to take the words: *He that saith to thee*, as denoting the agent through whom God makes this gift to the human soul.

God gives Jesus to the world; and Jesus must be asked for the living water.—*Living water*, literally understood, denotes spring water, in opposition to the water of a cistern, or stagnant water. Gen. xxvi. 19: "*Isaac's servants digged in the valley, and found there a well of living water*"—that is to say, a subterranean spring of which they made a well. Comp. Lev. xiv. 5. In the figurative sense, living water is therefore a blessing which has the property of perpetually reproducing itself like a springing fountain, or like life itself, and which consequently is never exhausted. What does Jesus mean thereby? According to Justin and Cyprian, He means baptism; according to Lücke, faith; according to Olshausen, Jesus Himself; according to Luthardt, the Holy Spirit; according to Grotius, the evangelical doctrine; according to Meyer, the truth. According to Jesus Himself (vv. 13 and 14), it is eternal life, that is to say, the full satisfaction of all the heart's wants, and the possession of all the powers of which the soul is capable. Such a state can only result from the indwelling of Jesus Himself in the heart by the Holy Spirit (xiv.–xvi.). This explanation therefore embraces up to a certain point all the others.

Vv. 11, 12. "*The woman*[1] *saith unto Him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?*"—The woman takes the expression: *living water*, in its strict sense. She means to say: "Thou canst *neither* (οὔτε) draw the living water which thou offerest me from the well,—for thou hast no vessel to draw with,—*nor* (καί), because of its depth, canst thou reach with the hand to the source which feeds it."—She calls Jacob *our father*, because the Samaritans affected to be descendants of Ephraim and Manasseh (Joseph. *Antiq.* ix. 14. 3). —*Θρέμματα*: servants and flocks, everything requiring to be supported.

Vv. 13, 14. "*Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: but whosoever drinketh*[3] *of the water that I shall give him shall never*

[1] B rejects η γυνη. ℵ reads ιακωβ. [2] ℵ D Syr. omit ουν.
[3] ℵ D read ο δε πινων instead of ος δ' αν πιη.

thirst, but the water that I[1] *shall give him shall be in him*[1] *a well of water springing up into everlasting life.*"—It is not enough that the water of the well is spring water; it is not living water, as Jesus understands it: it has not the power of reproducing itself in him who drinks it; nay, after a certain time, the need revives, and the torment of thirst makes itself felt. "A beautiful inscription," says Stier, "to put on fountains." Such water appears to the mind of Jesus an emblem of all earthly satisfactions, after which emptiness reappears in the soul, and again makes it dependent on external objects needed to satisfy it.

In ver. 14 Jesus defines the nature of the true living water: it is that which, reproducing itself within by its own peculiar virtue, quenches the thirst of the soul as it awakes, so that the heart cannot suffer a moment of inward torment. Man possesses in himself a satisfaction independent of every earthly object.—Ἐγώ: yes, *I* (in opposition to Jacob).—While εἰς τὸν αἰῶνα, *for ever*, refers to the *time*, εἰς ζωὴν αἰώνιον, to *life eternal*, expresses the *mode*. It is for ever, and in the form of eternal life, that this water springs up. The fountain itself is Jesus glorified in the heart by the Holy Spirit.

Ver. 15. "*The woman saith unto Him, Sir, give me this water, that I thirst not, neither pass*[2] *this way to draw.*"—The woman's request has certainly a serious side. This is proved by her respectful address, *Sir*. It appears also from the grave character of the following words of Jesus. She is arrested, though she does not understand. Only the expression of the desire felt by her to have her life made more comfortable has something naive about it, and almost humorous. The reading of the two oldest Mss.: "neither *pass* this way," instead of: "neither *come* hither," ought to be admitted. No copyist would have displaced the Received reading. It confirms the idea which we have expressed, that the woman was merely *passing* on her return to her dwelling.

The first phase of the conversation has closed. But Jesus has raised a sublime ideal in the woman's imagination, that of

[1] ℵ D M, some Mnn. and the It. read ἐγω before δωσω. ℵ rejects αυτω, which follows this same word.

[2] Instead of ἐρχομαι or ἐρχωμαι, between which the other Mjj. are divided, ℵ reads διερχωμαι, B διερχομαι.

eternal life. Could He let her go before having taught her more on the subject, one who till now has showed herself so teachable?

Vv. 16–18. "*Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have*[1] *no husband: for thou hast had five*[2] *husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.*"[3] —After bringing her to the point where profounder teaching must begin, Jesus suddenly bids her go in quest of her husband. Must we seek the object of this call in the *effect* which it was meant to produce in the woman, either by affording Jesus the occasion of proving to her His prophetic knowledge (Meyer and others), or by awaking her to the conviction of her sins (Tholuck, Luthardt, Bonnet)? No; for, to be thoroughly true and natural, the call must be its own justification, taken apart from the salutary effects which may result from it. Jesus did not wish to influence a dependent person without the participation of the man to whom she was united. This was perhaps the reason why He was not accustomed to speak alone with a woman (ver. 27). At the point, then, when He is penetrating more deeply into this soul, He feels the need of associating in the conversation him whose life she shares. Chrysostom and Lücke remark, besides, that the husband was also to be made a partaker of the gift of God. We learn from the sequel that Jesus was aiming at the evangelizing of this whole population. The arrival of the woman at so extraordinary an hour had been His Father's signal to Him. Now might not this family become the nucleus of the kingdom of God in this country? Compare the direction which He gives to His apostles for the evangelization of Galilee, to choose a house in every place, and there remain till their departure (Luke x. 7). The saying finds a perfectly natural explanation in those different reasons between which it would be difficult to decide. It need not be held that when addressing this call to the woman, Jesus already knew all her antecedents. The term: *thy husband,* would not be

[1] ℵ D It^{alig} Heracleon: ἐχεις instead of ἐχω.
[2] Heracleon: ἑξ instead of πεντε.
[3] ℵ E: ἀληθως instead of ἀληθες.

explained quite naturally according to this view. His prophetic insight may not have been awakened till He heard the answer which struck him: "*I have no husband.*"—She had been married five times; and now, after those five lawful unions, she was living in an illicit relation. The fact that she herself does not venture to call the man with whom she is living *her husband,* proves that she has a certain amount of sincerity.

The answer of Jesus is not free from irony. The partial assent which He gives to the woman's answer has something caustic about it. The same appears in the contrast which Jesus expresses between the number *five* and the: "*I have no!*"—The position of the pron. σου before ἀνήρ seems to imply an understood antithesis: "not thine, *but the husband of another.*" Hence it would follow that she even lived in adultery. But it is not necessary to press the meaning of the pronoun so far.—Modern criticism, since the time of Strauss (see particularly Keim and Hausrath), associates this part of the conversation with the fact that the Samaritan nation was formed of five Eastern tribes who had each brought their god, and adopted besides, Jehovah, the God of the country (2 Kings xvii. 30, 31). The woman with her five husbands and the man with whom she was now living as the sixth, is, it is said, the symbol of the entire Samaritan people, and we have here a proof of the purely ideal character of the whole narrative. This view is supported especially by the words of Josephus (*Antiq.* ix. 14. 3): "Five nations having each brought their own god into Samaria." But, 1st. In the O. T. passage, 2 Kings xvii. 30, 31, we read, it is true, of *five* peoples, but of *seven* gods, two nations having brought two gods. 2d. These seven gods were worshipped simultaneously and not in succession, up to the time when they gave place to Jehovah. 3d. Is it conceivable that Jehovah would be compared to the sixth husband, who was evidently the worst of all in the woman's life?—Further, Heracleon's reading: *six,* cannot be explained by the addition of Jehovah to the five other gods, but rather by 2 Kings xvii. 30, where mention is made of six or seven gods introduced by the Eastern Gentiles.

Vv. 19, 20. "*The woman saith unto Him, Sir, I per-*

ceive that thou art a prophet. Our fathers worshipped in this mountain;[1] *and ye say that in Jerusalem is the place*[2] *where men ought to worship.*"—Some see in the woman's question nothing more than an endeavour to parry the stroke at her conscience, "a woman's ruse" (de Wette), with the view of escaping from a painful subject. "She diverts attention from her own case by proposing to Him a point of controversy" (Astié). But would Jesus reply as He does to a question put in such a spirit? Besser and Luthardt fall into the opposite extreme; this question is in their eyes the evidence of a conscience on the rack, which, sighing after pardon, wishes to know the true sanctuary where it can go to expiate its faults. This is more forced still. The woman has recognised a prophet in Jesus; but she has found in Him at the same time largeness of heart. Ver. 25 proves that religious thoughts are not strange to her, that she is awaiting the Messiah, and that she longs to receive from Him the explanation of those questions which embarrass her. Is it not natural in her present situation, after her conscience has been solemnly awakened, that her thoughts should turn to the great religious question which divided the two nations, and that she should ask its solution? It is an anticipation of the more complete teaching which she expects from the Messiah. By the term: *our fathers*, she probably understands the Israelites of the time of Joshua, who, according to the reading of the Samaritan Pentateuch (Deut. xxvii. 4), raised their altar on Gerizim, and not on Ebal; anyhow, she understands by this term her Samaritan ancestors, who worshipped on Gerizim from the time of Nehemiah, when a temple was built there. This temple had been destroyed, 129 B.C., by John Hyrcanus. But even after that event the place remained holy (Deut. xi. 29), as it is to this day. It is there that the Samaritans still celebrate the feast of Passover every year. Jerusalem not being named anywhere in the law, the preference of the Samaritans for Gerizim found plausible reasons in the patriarchal history. The superiority of the Jewish sanctuary could be justified only from the standpoint of the later books of the

[1] All the Mjj.: εν τω ορει τουτω instead of εν τουτω τω ορει, which is the reading of T. R. with Mnn.

[2] ℵ omits ο τοπος.

O. T. But it is well known that the Samaritans admitted only the Pentateuch and the Mosaic institutions. As she said: *on this mountain*, she pointed to it no doubt with her finger; for Jacob's well is situated immediately at the foot of Gerizim. She confines herself to stating the antithesis, assured that Jesus will understand the question which it contains.

Ver. 21. "*Jesus saith unto her, Woman, believe me,*[1] *the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.*"—The position of Jesus is a delicate one. He cannot deny the truth, and He must not repel this woman. His answer is admirable. He has just been called a prophet, and He does a prophet's part. He promises a higher economy in which the contrast shall be done away, without the Samaritans being obliged to go to Jerusalem to worship, or even to make pilgrimage to Gerizim. Men shall worship God as a Father; and this filial character of the new worship will emancipate it from every limit of place and time which bounded all the ancient national worships: "The privilege of Gerizim shall pass away, it is true, but not that it may be conferred on Jerusalem. You will not bring the Jews here, any more than they shall force you to go to them. You shall be raised as well as they into the great family of the Father's worshippers." What a treasure cast to such a soul! What other desire than that of doing His Father's will could inspire Jesus with such condescension? The aor. πίστευσον in the T. R. signifies: "Perform an act of faith to apprehend what I am going to tell thee." We can understand the prefixing of the apostrophe: *woman*, in this reading, which makes an energetic appeal to her will. The pres. πίστευε in the Alex. simply signifies: "Believe from this time and for the future." The two readings may be supported.—The subject: *ye*, of *shall worship*, might be both Samaritans and Jews, inasmuch as they were united till now by the common characteristic of a local worship, and so opposed to the μοί, *me*, from whom they are now receiving instruction. But could this woman really regard herself as the representative of the Jewish people?

[1] T. R. reads γυναι πιστευσον μοι, with 14 Mjj. It^{aliq} Syr., while ℵ B C D L, 3 Mnn. b. Or. read πιστευε μοι γυναι (D: πιστευσον).

Ver. 22. "*Ye worship ye know not what: we know what we worship: for salvation is of the Jews.*"—The strongly marked antithesis between *ye* and *we* indicates that we have here a contrast between *ye*, the subject of the verb *shall worship*, ver. 21 (*ye*, Samaritans), and a new subject: *we* Jews. After putting His impartiality beyond suspicion by revealing the great future announced, ver. 21, Jesus closes with the question put to Him more directly as to the past, and decides it in favour of the Jews: "It is at Jerusalem that the living God has made Himself known; and that because it is by means of the Jews that He will save the world." God is not known except in so far as He gives Himself to be known. The seat of His knowledge is therefore the place of His revelation, and this place is Jerusalem. By breaking with the course of the theocratic development after Moses, and rejecting the prophetic revelations, the Samaritans have separated themselves from the living God. They have preserved only the abstract notion of God, a purely rational monotheism. Now the *idea* of God, when it is taken for God Himself, is nothing better than a chimera. Even when worshipping, therefore, they *know not* what they worship. The Jews, on the contrary, developed in unbroken contact with divine manifestations; they have remained in the school of the God of revelation, and in this living relation they have had the principle of true knowledge. And whence comes this peculiar relation between this people and God? From the fact that, according to the divine plan, the history of this people must issue in the salvation of the world. It is salvation which, retroactively, as it were, has produced all the theocratic revelations; just as the fruit which, though appearing last, is nevertheless the real cause of the yearly vegetation. The true cause of things is their aim. Thus is explained the ὅτι, *for*.

This passage has embarrassed rationalistic criticism, which, making the Jesus of our Gospel an adversary of Judaism, does not admit that He could have proclaimed Himself a *Jew*, and have joined together in this *we* His own worship and that of the Israelitish people. And indeed, if, as is alleged by M. D'Eichthal (*Les Evangiles*, i. p. xxviii.), the Jesus of the fourth Gospel, "from one end to the other of His preaching seems to make sport of the Jews," and cannot consequently "be one of them," there is a contradiction between our passage and the

entire Gospel. Hilgenfeld thinks that in ver. 21 Jesus is addressing Jews and Samaritans in general by a sort of prosopopœia: "Ye shall worship in the future neither at . . . nor at . . .;" then that in ver. 22, when He says: *we know what we worship*, He is contrasting Himself, and all Christians along with Him, with those Jews and Samaritans taken together: *ye worship ye know not what.* But this explanation is untenable. How, in ver. 21, could He address the Jews, who are not at all represented in this scene? Or could the Samaritan woman represent them? Certainly the part would have greatly astonished her. And does not the explanation in ver. 22: "for salvation is *of the Jews*," prove plainly that the subject of the preceding assertion: "we know what *we worship*," can only be *the Jews?* M. D'Eichthal and M. Renan use another expedient. The enigma is explained, says the first, when we observe that this saying (ver. 22) is only "the annotation, or rather the protestation, which a Jew of the old school had inscribed on the margin of the text, and which by mistake the copyist has converted into a saying of Jesus" (p. xxix., note). And the critic is fresh from an ecstasy over the services which criticism can render to the explanation of the sacred writings! M. Renan has a similar hypothesis: "Ver. 22, which expresses a thought opposed to vv. 21 and 23, seems an awkward addition made by the evangelist, who is alarmed at the boldness of the saying which he reports" (p. 244, note). Arbitrariness could not be carried further. Men begin with decreeing what the fourth Gospel must be: an anti-Jewish book. And when they meet with a word which contradicts this alleged character, they reject it with a stroke of the pen. Thus there is obtained, not the Gospel which *is*, but that which they *would have*. Does M. D'Eichthal imagine that the first old Jew who turned up was in possession of the original copy of our Gospel, to modify it according to his fancy; or that it was an easy thing, once the writing was spread, to get an interpolation inserted into all the copies which were in circulation? And can M. Renan admit so easily that the evangelist allowed himself to correct at his own hand the sayings of the Master whom he adored? Besides, the alleged incompatibility of this saying, either with vv. 21 and 23, or with the Gospel in general, is an error which a sound exegesis utterly condemns.

At ver. 21 Jesus transferred the question into the future, in which the *localized* worship of earlier times will no longer exist. In ver. 22 He has, historically speaking, justified the position of the Jews. In ver. 23 He returns to the future announced in ver. 21, and describes it in all its greatness.

Vv. 23, 24. "*But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him*[1] *must worship Him in spirit and in truth.*"[2]—Jesus developes in a positive way the thought which He indicated negatively in ver. 21. But, in opposition to the past period of Israelitish prerogative, the words, "*and now is,*" which He adds here, serve to excite the already awakened attention of the woman more powerfully. It is as if the first breath of the new era were now refreshing this soul. Perhaps Jesus sees in the distance His disciples returning, the representatives of this nation of new worshippers.—He declares the two characteristics of the new worship which is henceforth to unite Samaritans and Jews and all true worshippers: spirituality and truth. *Spirit* here denotes that deepest element of the human soul by which it can hold communion with the divine world. It is the seat of self-collectedness, the sanctuary wherein the true worship is celebrated; Rom. i. 9: "*The God whom I serve in my spirit*" (*ἐν τῷ πνεύματί μου*); Eph. vi. 18: *praying in spirit* (*ἐν πνεύματι*). But this *spirit* in man, the *πνεῦμα ἀνθρώπινον*, remains simply a virtual power until it is penetrated by the Divine Spirit. It is by this union that it becomes capable of realizing the true worship of which Jesus speaks. This first feature characterizes the *intensity* of the new *cultus*. The second, *truth*, is the corollary of the first. The worship rendered in the inner sanctuary of the spirit is the only true one, because it alone corresponds to the nature of God—its object: "*God is a spirit.*" The idea of *sincerity* does not cover the word *truth;* for a Jewish or a Samaritan prayer may evidently be sincere. Truth is opposed here, not to hypocritical demonstrations, but to the shadows of the Jewish, and to the errors of the Samaritan and Gentile worships.—Though these words exclude all subjection of Christian worship to the limits of place or time, yet because of its very freedom this worship may accept conditions of this kind spontaneously. But in that case, as Mme. Guyon says, the external adoration is "only a jet thrown up from the worship of the spirit" (quoted by

[1] ℵ D d, Heracleon, Or. omit *αυτον* after *προσκυνουντας*.

[2] ℵ reads *εν πνευματι αληθειας*.

M. Astié). The two determinations: *in spirit* and *in truth*, are formal; the concrete character of the new *cultus* is expressed by the word *the Father*. The *cultus* of which Jesus speaks is the continual communing of a son with his father. We know from what source Jesus drew this definition of spiritual and true worship. "*Abba* (*Father*)," such was the constant expression of the inmost consciousness of Jesus.—By adding that the Father at that very time is seeking such worshipppers, Jesus gives the woman to understand that He who speaks to her is the sent of the Father to form this new people, that He is in Samaria for the purpose, and that He invites *her* to become one of them.

Ver. 24 explains from the essence of God the nature of the worship henceforth sought by God Himself (*for indeed*). Jesus does not give the maxim, "*God is a Spirit*," as a new truth; it is an axiom from which He starts, a premiss admitted between Him and His interlocutor. The O. T. taught the spirituality of God in all its sublimity (1 Kings viii. 27), and the Samaritans certainly held it as well as the Jews (see Gesenius, *de Samarit. theol.* p. 12, and Lücke). But what is absolutely new in this saying is the consequence which Jesus draws from this axiom in relation to worship. He sees springing up from this ancient notion, converted into reality by the Holy Spirit, a new people, who, in virtue of the filial spirit with which they shall be animated, will celebrate an unceasing and universal worship. Thus it is that Jesus reveals to a guilty woman, probably an adulteress, the highest truths of the new economy,—truths which He had probably never unveiled to His own disciples. The reading of the *Sinaït.* ἐν πνεύματι ἀληθείας, *in the spirit of truth*, is taken from xiv. 17, xv. 26, etc., and arises from the false application of the word πνεῦμα to the Holy Spirit.

Ver. 25. "*The woman saith unto Him, I know*[1] *that Messias cometh, which is called Christ; when He is come, He will tell*[2] *us all things.*"[3]—The woman's answer shows extreme docility. Her spirit longs for the full light to be brought by the Messiah. According to modern accounts, the Samaritans really

[1] G L Λ, some Mnn. Syr. read οἴδαμεν.

[2] ℵ D (but not d) read ἀναγγελλει instead of ἀναγγελει.

[3] ℵ B C, Or. (4 times) read ἁπαντα instead of πάντα.

expect a Messiah, to whom they give the name Assaëf (from שׁוּב, *to return*); the word, according to Gesenius, signifies: *he who brings back*, who converts; according to Sacy and Hengstenberg: *he who returns;* because the waiting of the Samaritans being founded on Deut. xviii. 18: "*God will raise them up a prophet from among their brethren, like unto thee,*" the Messiah is in their view a Moses who returns. At the present day they call him *El-Muhdy*. There is a remarkable contrast between the notion of the Messiah as expressed by the mouth of this woman, and the worldly and political notions which Jesus met with in Israel on the subject. The Samaritan idea was doubtless incomplete; the Messiah was a prophet, not a king. But it did not contain anything false; and hence Jesus can appropriate it to Himself, and *here* declare Himself the Christ, which He never did in Israel till the last moment (xvii. 3; Matt. xxvi. 64). The translation ὁ λεγόμενος Χριστός, *called Christ*, belongs to the evangelist. He repeats the explanation already given, i. 41, no doubt because of the entire strangeness of the word *Μεσσίας* to Greek readers. It has been alleged that the Jewish term Messiah was put by John into the mouth of the Samaritan woman. But this popular name might easily have passed from the Jews to the Samaritans, especially in the region of Shechem, which was inhabited by Jewish fugitives (Jos. *Antiq.* xi. 8. 6). Perhaps even the absence of the article before the word *Μεσσίας*, *Messiah*, indicates that the woman uses the word as a proper name, as is commonly done with foreign words (comp. i. 41).—The word ἔρχεται (*cometh*) is an echo of the two ἔρχεται of vv. 21 and 23; she yields to the impulse which her soul receives from Jesus toward the new era.—The pronoun ἐκεῖνος, *He*, is here, as always, exclusive; it serves to contrast this revealer with every other,—such, for example, as Him whom she has before her. The preposition in the verb ἀναγγελεῖ denotes the perfect *clearness*, and the object, πάντα or ἅπαντα, the *complete* character of the revelation of the Messiah.

Ver. 26. "*Jesus saith unto her, I that speak unto thee am He.*"—Jesus, not having, as we have just seen, to fear that He would call forth in this woman a whole world of dangerous illusions, like those which in the case of the Jews attached to the name of Messiah, reveals Himself fully to her. His con-

duct is not at all, therefore, as de Wette asserts, in contradiction to sayings such as these: Matt. viii. 4, xvi. 20, etc. The difference of soils explains the difference of the seeds which the hand of Jesus drops into them.

How are we to depict the astonishment which such a declaration must have produced in this woman? It shows itself better than by words, in her silence and her conduct in ver. 28. She arrived a few minutes before, heedless and given up to earthly thoughts; and, lo, in a few moments she is brought to a new faith, and even transformed into an eager missionary of that faith. How has the Lord thus raised and elevated this soul? With Nicodemus, He started from the idea which filled every Pharisee's heart, that of the kingdom of God, and deduced therefrom the most rigorous practical consequences; He knew that He had to do with a man accustomed to the discipline of the law. Then, He unveiled to him the most elevated truths of the kingdom of heaven, by connecting them with a striking O. T. type, and contrasting them with the corresponding features of the Pharisaic programme. Here, on the contrary, with a woman destitute of all scriptural training, He takes His point of departure from the commonest thing imaginable, the water of the well. He suddenly exalts it by a bold antithesis, to the idea of that eternal life which quenches for ever the thirst of the human heart. Spiritual aspiration thus awakened in her becomes the internal prophecy to which He attaches His new revelations, and thus reaches that teaching on true worship which corresponds as directly to the peculiar prepossessions of the woman, as the revelation of heavenly things corresponded to the inmost thoughts of Nicodemus. Before the latter He unveils Himself as the only-begotten Son, but this while avoiding the title of Christ. With the woman, He boldly uses this term; but He does not dream of initiating into the mysteries of incarnation and redemption a soul which is yet only at the first elements of religious life and knowledge. Certain analogies have been remarked in the outward course of those two conversations, and from these an argument has been drawn against the truth of the two narratives. But this resemblance rests on the analogy which prevailed between the two meetings: on both sides a soul wholly of the earth

standing in contact with a heavenly mind, which labours to raise it to its own level. This likeness in the situations sufficiently explains the relations between the two dialogues, the diversity of which is, besides, quite as remarkable as the resemblance.

II. *Jesus and the Disciples.*—vv. 27–38.

Ver. 27. "*Upon this*[1] *came His disciples, and marvelled*[2] *that He talked with the woman: yet no man said,*[3] *What seekest Thou? or, Of what talkest Thou with her?*"—A Rabbinical prejudice prevailed, to the effect that woman is not capable of profound religious instruction: "Do not prolong conversation with a woman; let no one converse with a woman in the street, not even with his own wife; rather burn the sayings of the law than teach them to women" (see Lightfoot on this verse). Probably the apostles had not yet seen their Master set Himself above this prejudice.—There is room for hesitation between the two readings: *marvelled* (*ἐθαύμασαν*) and *kept marvelling* (*ἐθαύμαζον*). The first gives to their astonishment the character of a momentary act; the second converts it into a state.—*Μέντοι: "yet* astonishment did not go so far in any of them as to lead them to ask an explanation."—*Ζητεῖν, to seek,* to ask, refers to a service requested, like that of ver. 10; *λαλεῖν, to talk,* to some given instruction.

Vv. 28, 29. "*The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that*[4] *ever I did: this cannot be the Christ, can he?*"—She leaves her waterpot: this circumstance, apparently insignificant, is not without importance. It is a pledge of her speedy return, the proof that she goes to seek some one. She thus constitutes herself the messenger, and missionary, as it were, of Jesus. What a contrast between the vivacity of this woman and the silent

[1] ℵ D read *ἐν τούτῳ* instead of *ἐπὶ τούτοις.*

[2] T. R. reads *ἐθαυμασαν,* with E S U V Δ Λ, the most of the Mnn. Sah. etc. But ℵ A B C D G K L M, It. Vg. Cop. Or. read *ἐθαυμαζον.*

[3] ℵ D add *αὐτῷ* after *εἶπεν.*

[4] Instead of *πάντα ὅσα,* ℵ B C, It^{aliq} Cop. read *πάντα ἃ.*

and contemplative departure of Nicodemus! And what truth there is in the smallest details of the narrative!—*Τοῖς ἀνθρώποις, to the men:* to the first whom she meets in the public square.—There is great *naïveté* in the expression: *all things that ever I did.* She does not fear awakening memories which are far from flattering to herself.—She expresses her question in a way which seems to anticipate a negative answer (*μήτι, not however?*). The proper meaning therefore is: "He is not however, is he, the Christ?" She believes more than she says, but she does not venture to express so great a piece of news even as probable. Nothing more natural than this little touch.

Ver. 30. "*They went out*[1] *of the city, and came unto Him.*"—The Samaritans gathered by her arrive in crowds. The imperf. *they came* (were coming), opposed to the aor. *they went out*, is intended to form a picture: the eye sees them flocking across the fields which separate Sychar from Jacob's well. This historical detail gives the key to the sayings of Jesus which are about to follow. The particle *οὖν* (*then*) is to be rejected from the text, and that because the writer's attention is wholly turned to the: *they were coming*, which follows.

Vv. 31, 32. "*In the meanwhile His disciples prayed Him, saying, Master, eat. But He said unto them, I have meat to eat that ye know not of.*"—Ver. 31 is connected with ver. 27.—The words *ἐν δὲ τῷ μεταξύ, in the meanwhile*, denote the time which elapsed between the departure of the woman and the arrival of the Samaritans.—*Ἐρωτᾷν* signifies in classic Greek, *to ask:* here, as often in the N. T., and like שׁאל in the O. T., it takes the meaning *to pray*, without, however, wholly losing its strict meaning (*to ask* if He will eat).

Since the beginning of His ministry, Jesus had probably not experienced such joy as that which He had just felt. It had revived Him even physically. "You say to me: Eat! But I am satisfied; in your absence I have had a feast of which you have no conception."—*Ἐγώ, I*, has the emphasis in opposition to *ὑμεῖς, you:* they have their meat; He has His.—*Βρῶσις*, strictly the act of eating, but including the

[1] T. R. reads *ουν* after *ἐξηλθον*, with ℵ A, several Mnn. It[aliq] Sah. This particle is rejected by all the other Mjj. Vss. Or.

food which is its condition. The abstract word suits the spiritual meaning of the saying better than the concrete *βρῶμα*, the food.

Vv. 33, 34. "*Therefore said the disciples one to another, Hath any man brought Him ought to eat? Jesus saith unto them, My meat is to do*[1] *the will of my Father, and to finish His work.*"—The question of the disciples is, strictly speaking, negative (*μήτις*): "No one surely has brought . . . ?" —Jesus explains the profound meaning of His answer. Here He uses *βρῶμα*, and that in connection with the gross interpretation of the disciples.—The conjunction *ἵνα*, *that I may do*, is not a simple periphrasis for the infinitive. What sustains the strength of Jesus is His proposing continually, *as an end*, the doing . . ., the finishing . . .—The present *ποιῶ* (reading of T. R.) refers to the accomplishment of the divine will at every instant; and the aor. *τελειώσω*, to the final consummation of the task, which shall not take place till the close of this unceasing obedience. The reading of the Alex. and of Origen (*ποιήσω*) spoils this beautiful relation; it is rejected by Meyer and Tischendorf, who well understand in this case the inferiority of the Alexandrine text. *Ποιήσω* has arisen from an assimilation to *τελειώσω*. — The relation between *θέλημα*, *will*, and *ἔργον*, *work*, corresponds exactly to that of the two verbs. That the *work* of God may be *finished* at the last moment (xvii. 4), without anything failing, His *will* respecting every moment must have been *constantly* carried out. Hereby Jesus shows the disciples that in their absence He has been engaged in the Father's work, and that this labour has revived Him. This is the idea which He developes, by means of an image which is furnished Him by the present situation in vv. 35–38.

Vv. 35, 36. "*Say not ye, There are yet*[2] *four months*[3] *unto the harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white to harvest. Already even*[4] *he that reapeth receiveth wages, and gathereth*

[1] Instead of *ποιω*, which T. R. reads with 11 Mjj. (including ℵ) Mnn. Vss., there is found in B D K L T^{b} Or. (three times) *ποιησω*.

[2] *Ετι* is wanting in D L Π 60 Mnn. Syr^{cur} Or. (sometimes).

[3] T. R.: *τετραμηνον* with Π only instead of *τετραμηνος*.

[4] T. R. reads *και* before *ο θερίζων*, with 13 Mjj.; omitted by ℵ B C D L T^{b} It^{aliq} Or.

fruit unto life eternal: that both[1] *he that soweth and he that reapeth may rejoice together.*"—The following verses (35–38) have presented such difficulties to commentators, that some have thought of transposing them by placing vv. 37 and 38 before ver. 36 (B.-Crusius). Weisse has supposed that ver. 35 belonged originally to another context. It must be confessed that the interpretations proposed by Lücke, de Wette, Meyer, Tholuck, are not fitted to remove the difficulties. Some see in them a prophecy of the conversion of the Samaritan people, related Acts viii.; others apply them even to the conversion of the whole Gentile world and the apostolate of St. Paul. In such circumstances it is not surprising that the authenticity of the verses should be suspected! And if the sayings of ver. 36 et seq. have no direct relation to the actual case, how are we to connect them with those of ver. 35, which, however, according to Lücke and Meyer themselves, refer to the arrival of the inhabitants of Sychar in the presence of Jesus? From a saying stamped with the most perfect appropriateness, Jesus, according to this view, suddenly passes to general considerations about the propagation of the gospel! De Wette was more thoroughgoing; contrary to the evidence, he resolutely denied the reference of ver. 35 to the arrival of the inhabitants of Sychar. This general embarrassment seems to us to arise from the fact that the application of the sayings of Jesus *to the actual case* has not been sufficiently kept in view. They have thus been deprived of their point of support, and despoiled of their appropriateness and partly of their charm. It is a pleasant and familiar conversation which has been converted into a sermon.

Ver. 35 is linked with ver. 30 exactly as ver. 31 was joined with ver. 27. John would make us aware that at this moment two scenes were passing simultaneously of which Jesus was, as it were, the point of junction: the one, between Him and the woman, which was entirely unknown to the disciples, and which was about to issue in the arrival of the Samaritans; the other, between Jesus and the disciples, who had no other thought than of a meal to be taken. This relation between two simultaneous facts, the one of which is

[1] The καὶ after ἵνα is rejected by B C L T^{b} U Or. (four times).

till now strange to the thought of those who are playing a part in the other, is that which gives piquancy to this passage. —Lightfoot, Tholuck, Lücke, and de Wette see in the first words of ver. 35 a proverb: If a man has once sown, he must wait four months for the time when he can reap; that is to say, that the fruits of any labour whatsoever are only gathered after long waiting (2 Tim. ii. 6). But in Palestine it is not four months, but six, which separates sowing time (end of October) from harvest (mid-April). Besides, the adv. ἔτι, *yet*, is too intimately connected with the present case to belong to a proverb. Then why put this proverb specially in the apostles' mouth (*ye*), rather than make it a general saying? There is therefore here a reflection which Jesus ascribes to His disciples, and which He knows or supposes has been suggested to them by the sight of the springing verdure on the newly sown soil of the fields of Samaria. Between Jacob's well, at the foot of Gerizim, and the village of Aschar, at the foot of Ebal, far on into the plain of Mokhna, there extend vast fields of wheat. As they beheld the smiling spectacle, the disciples said to one another: "Yet four months till this wheat be ripe!" As harvest takes place about the end of April, this particular assumes that it was then about the middle of December, and that Jesus had consequently remained in Judea from the feast of Passover till the end of the year, that is to say, eight whole months.

The words: *Ye say*, contrast the domain of nature, to which the reflection of the disciples applies, with the sphere of the Spirit in which the thought of Jesus is moving. In this higher sphere, the seed is not necessarily subject to so slow a development. It may germinate and ripen as in an instant. There is a striking proof of it at the very moment: Ἰδού, *behold!* The word draws the disciples' attention to a wholly unexpected and to them incomprehensible spectacle, but one of which Jesus Himself has the secret, as He gives them to understand by the words: *I say unto you.*—The act of *lifting up the eyes* and *looking*, to which He invites them, is, according to de Wette, purely spiritual: Jesus would lead them to imagine beforehand by faith the future conversion of this population. But the imper. θεάσασθε, *look*, must refer to a definite and visible object. Then the *four months* being

named as a very long interval, in comparison with that which is passing in the domain of the Spirit (comp. the *yet* and the *already*), this contrast excludes the supposition that the matter in question is a spiritual harvest which shall not take place for years, such as the conversion of the Samaritans, related Acts viii. The fact to which these words refer can therefore be no other than that mentioned above—the arrival of the people of Sychar. Thus the imperfect receives explanation, *they were coming* (ver. 30), which left the act unfinished and formed a picture. Such is the spectacle to which Jesus here calls the attention of the disciples. Those eager souls, who run to them ready to believe, Jesus represents under the figure of a yellowing harvest, ready even now to be gathered. And while thinking of the little time which He required to prepare such a harvest in this place, till now a stranger to the kingdom of God, He is Himself impressed by the contrast between the very long time (five to six months) which is demanded by the law of natural vegetation, and the so rapid development of seed in the spiritual world; and as an encouragement to His disciples in their future calling, He points out to them this difference.—The ἤδη, *already*, might be taken as closing ver. 35: "They are white to harvest *already*." The word would thus form the counterpart of ἔτι, *yet*, in the beginning of the verse. Luthardt rightly observes that in 1 John iv. 3, ἤδη is placed in the same way at the end of the clause. But the word has a much more definite sense, if, as we have given it in our translation, it be placed at the beginning of the following verse: ἤδη καί, *already even*.

Ver. 36, indeed, stands to ver. 35 in the way of climax, betraying an increasing elevation and joyousness in the heart of Jesus. "It is so true," He says, "that already the harvest is ripe, that at this very hour the reaper has only to take his sickle and cut down, that both the sower and the reaper may in this case celebrate together the harvest home."—In the context, thus understood, the authenticity of the καί, *and* (after ἤδη), is manifest. Here again Origen has been an unfortunate corrector. With many others before and after him, he connected ἤδη, *already*, with the preceding clause; then he rejected the καί (*and*, or *even*), in order that he

might be able to give to ver. 36 the character of a general maxim. Hence the false reading of the Alex., who omit *καί*. —The reaper, according to ver. 38, must denote the apostles. The expression: *μισθὸν λαμβάνειν, to receive wages,* describes the joy with which they are filled, when it is given them to gather souls into the kingdom of heaven. This expression is explained by the *συνάγειν. καρπόν, to gather fruit,* which immediately follows. Perhaps the matter referred to is the act of baptism (ver. 2) by which those new brethren, the Samaritans, are about to be received by them into the Messianic community and brought to life eternal.

Jesus invites the reaper (the disciples) to put himself to the work immediately. Why? That there may now happen a thing which is not usually seen: that both *the sower and the reaper may rejoice together.* Those who apply the image of the harvest to the future conversion of the Samaritans by the apostles, or to that of the Gentile world by St. Paul, are forced to refer the common joy of the sower (Jesus) and of the reaper (the apostles) to the *heavenly triumph,* in which the Lord and His servants shall rejoice together over the fruit of their labour. But first, this interpretation does not admit of any natural connection between vv. 35 and 36. Then the present *χαίρῃ, may rejoice,* refers more naturally to a joy of the present (contrary to Meyer). Luthardt seeks to escape from the difficulty by giving to *ὁμοῦ, together,* a purely logical sense: *the one as really as the other.* This is to suppress by a forced interpretation of *ὁμοῦ, together,* the very idea which forms the charm and appropriateness of the passage. Jesus sees this day an unexpected feast which the Father has prepared for Him, and which He proceeds to enjoy with His disciples. In Israel Jesus is sowing, but He has never the joy of being present Himself at a harvest. When the ingathering shall take place (at Pentecost), He will not be there. Here, on the contrary, by His providential meeting with this woman, by the docility and eagerness of this population which flocks to Him, Jesus beholds a rich harvest rise and ripen in the twinkling of an eye, which before the very view of Him, the sower, may be even now gathered by the reaper, so that for once at least in His life the sower may share the joy of the harvest. This wholly exceptional simul-

taneousness of joy is strongly brought out by the ὁμοῦ, *together*, as well as by the two καί ("*both* the sower *and* the reaper"), so that here again the reading of Origen and the Alex., which rejects the first of the two καί, has spoiled all. Fully to understand the meaning of this beautiful saying, we must remember the contrast established by the O. T. between the function of the sower (united with that of the labourer) and the office of the reaper. The first was regarded as a painful toil. Ps. cxxvi. 5, 6: "They that sow *in tears*... He that goeth forth *and weepeth*, bearing seed"... The reaper's office, on the contrary, was regarded as a festival: "They shall reap *in joy*... He shall come again *with rejoicing*, bringing his sheaves." But on this day, because of the rapidity with which the seed has germinated and ripened, the sower finds Himself taking part in the joyous cries of the reaper. Hence is explained the construction by which the verb χαίρῃ is much more closely connected in the Greek clause with the first subject: ὁ σπείρων, *the sower*, than with the second: ὁ θερίζων, *the reaper*: "That *the sower may rejoice* at the same time as the reaper."

Vv. 37, 38. "*And herein is that saying*[1] *true, One soweth, and another reapeth. I sent*[2] *you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.*"—According to Tholuck, Jesus is grieved at the thought that He will not be personally present at the conversion of the Gentiles, after having paved the way for it; and to this, according to him, the proverb refers. M. Astié seems to be of the same opinion. Can we really attribute to our Lord an impression of this kind, especially at a time when His heart expands with the most grateful joy? Jesus has just distinguished very exactly (ver. 36) between the sower and the reaper. This distinction He confirms, in ver. 37, by an Israelitish proverb, rectifying, however, its common application. When, indeed, it is said in the world: "One soweth, another reapeth," it is meant to express this experience: that the man who does the work is rarely the same who reaps the fruit: *Sic vos non vobis*... Thus understood,

[1] The article ὁ before ἀληθινός is rejected by B C K L Δ, some Mnn. Heracleon, Or.

[2] ℵ D read ἀπεστάλκα instead of ἀπέστειλα.

the proverb is a sarcasm upon Providence. But yet there is something true in the adage when it is applied to the kingdom of God. There are really in this domain distinct ministries, different parts assigned by God Himself (1 Cor. xii. 5), so that, as we shall find in ver. 38, one may reap what another has sown, without the latter, however, having the right to complain; because in this domain both alike work, not for their own interest, but for the same cause and the same Master.—*Ἐν τούτῳ, herein,* might signify, in the sphere in question, that of the kingdom of God. But it is more natural to refer the *τούτῳ,* as so often in John, to the *ὅτι* which follows: *herein,* that is to say, as to this distinction to be established between sower and reaper, the proverb is true which says: "One soweth," etc.—*Ἀληθινός,* not in the sense of *ἀληθής, which says the truth* (de Wette), but in the usual Johannine sense, in which the word denotes the fact which realizes the *idea* of the thing; thus: "This saying is the true one to be pronounced on this subject." The rejection of the article *ὁ* by the Alex. is the only thing which would force us to give to *ἀληθινός* the meaning of *ἀληθής.* But here again is an obvious fault of this text which is patronized with so much partiality by Tischendorf.

Ver. 38 applies to the relation between Jesus and His apostles, the distinction between sower and reaper. During their whole career, the disciples will do nothing else than reap what has been painfully sown by *others.* The latter are undoubtedly John the Baptist and Jesus Himself, those two servants who painfully ploughed the furrow and watered with their blood the seed cast into it. But it seems to me difficult to suppose that in speaking thus, Jesus does not carry forward the allusion to the event which had passed at that very moment, and which was a sort of illustration of the future relation between His work and that of the apostles: "As ye go to reap here, at Sychar, that which ye have not sown, so it shall be with your whole apostolic work." *I sent you to reap,* says He. This is what He has just been doing, by inviting them to welcome the Samaritans into the kingdom of God. And who has prepared this harvest? It is not the disciples, who yet know nothing of what has passed in their absence; the *others,* in the present

case, are Jesus and the woman, who, the one by His words, the other by her zealous haste, have prepared it all. It is for the disciples to seek who can be the authors of this astonishing and rapid success. Here, then, is an enigma for them. A whole population flocking together to Jesus to submit to His divine influence, — and these, moreover, Samaritans! What a problem! Jesus seems to enjoy their surprise. And it is doubtless with a kindly smile that He throws out mysteriously this: *Others have laboured.* Such is the plan of what they shall afterwards experience in their ministry. Commentators discuss the question whether by the word *others* Jesus designates *Himself* alone (Lücke, with Meyer, who takes the *others* as the plural of category), or *Himself* and *the prophets,* or Himself and *John the Baptist,* or all these persons without Jesus (Olshausen). In applying it to the apostolic work taken as a whole, He has undoubtedly in view the forerunner and Himself. But, in alluding to the present case, He certainly thinks of Himself and His nimble messenger. For He takes pleasure in acknowledging the co-operation of the weakest agent who consents to be associated with Him (iii. 11).—The two most curious explanations are certainly those of Baur and Hilgenfeld. According to the first, by the term *others* Jesus meant Philip the evangelist, and by the *reapers,* the apostles Peter and John in the narrative of Acts viii. 15. In the view of the second, the term *others* denoted St. Paul, and the reapers were the Twelve, who sought to appropriate the fruit of His labours among the Gentiles. On such conditions, there is nothing which might not be found in any text whatever. All those forced meanings, and the grave critical consequences which men think they can draw from them, proceed entirely from the fact that, both on the orthodox and rationalistic side, the admirable appropriateness of all these sayings of Jesus, in strict keeping as they are with the given situation, has not been apprehended.

The heavenly joy which fills the heart of Jesus throughout this whole piece has no analogy except in the magnificent passage, Luke x. 17-24. Here, we venture to say, it takes even the character of gaiety. (Comp. vi. 5, 6.) Is it John's fault if M. Renan finds in the Jesus of the fourth Gospel only a dull metaphysician?

III. *Jesus and the Samaritans.*—vv. 39–42.

Vv. 39–42. "*Now many of the Samaritans of that city believed on Him*[1] *for the saying of the woman, which testified, He told me all that ever*[2] *I did. So, when the Samaritans were come unto Him, they besought Him that He would tarry with them: and He abode*[3] *there two days. And many more believed because of His own word; and said unto the woman, Now we believe, not because of thy saying:*[4] *for we have heard*[5] *Him ourselves, and know that this is indeed the Saviour of the world.*"[6]—Here we have the harvest-home announced ver. 36. The sower rejoices with the reapers. This time passed at Sychar left an indelible impression on the heart of the apostles. The sweetness of this memory finds expression in the repetition of the words: *two days*, in vv. 40 and 43. —Δέ, *now*, resumes the course of the narrative after the digression of vv. 31–38.—What a difference between the Samaritans and the Jews! Here one miracle of knowledge, without anything striking, suffices to dispose their hearts to come to Jesus, while in Judea eight months' labour has not procured for Him one such hour of refreshing.

Ver. 39 shows us the first degree of faith: the *coming to Jesus*, as the result of testimony. Vv. 40 and 41 present to us the higher degree, the development of faith by personal contact with Jesus. Finally, the request of the Samaritans is the first-fruit of this confirmed faith.

Ver. 41 indicates a twofold progress: one in the number of believers, the other in the nature of their faith. The latter is expressed in the words: *because of His own word*, contrasted with these: *for the saying of the woman* (ver. 39); it is formulated, reflectively in the declaration of ver. 42.—The Samaritans reserve the more weighty term λόγος for the sayings of Jesus; they apply to the words of the woman the

[1] ℵ It^{aliq} Origen omit εις αυτον.

[2] ℵ B C L It^{aliq} Syr. Cop. read α instead of οσα.

[3] ℵ Syr. : παρ αυτοις instead of εκει.

[4] Instead of σην λαλιαν, B : λαλιαν σου ; ℵ D It^{aliq} : σην μαρτυριαν.

[5] ℵ Syr^{cur} add παρ αυτου.

[6] 16 Mjj. the most of the Mnn. It^{aliq} Syr^{sch} add, with T. R., ο Χριστος. These words are rejected by ℵ B C T^{b} some Mnn. It^{plerique} Vg. Cop. Syr^{cur} Or. Ir. Heracleon.

term λαλιά, which certainly has nothing contemptuous about it (viii. 43, where Jesus applies it to His own discourses), but which denotes something more external, a bare *report*, a *piece of news*.—The verb ἀκηκόαμεν, *we have heard*, has no object in the Greek; the idea is concentrated in the subject αὐτοί: "We have *ourselves* become hearers;" and hence the sequel: "And, *as such*, we know." The reading of the *Sinaït.*: "We have heard *from Him* (from His mouth), and we know that . . . ," would give their profession the character of an external and slavish repetition, opposed to the spirit of the narrative.—The expression: *Saviour of the world*, seems to indicate progress among the Samaritans in the conception of the Messiah. The question is now one of salvation, and not merely of teaching (ver. 25). This designation is perhaps connected with the word of Jesus to the woman (ver. 22), which Jesus had developed to them: "*Salvation* is of the Jews." Tholuck and Lücke suspect the historical truth of this term: *Saviour of the world*, as too universalistic in the mouth of those Samaritans. With what right? Did not these people possess in their Pentateuch God's promise to Abraham: "*In thy seed shall all the families of the earth be blessed*," to which Jesus might have called their attention; and had they not just been, during these two days, in direct contact with the love of the true Christ, so opposed to the particularistic pride of Jewish Messianism? The Alex. reject the words ὁ Χριστός, *the Christ*. In their favour, it may be alleged that the double title serves to seal the union announced by Jesus (vv. 23, 24) between the Samaritans (Saviour of the world) and the Jews (the Christ). But, on the other hand, it is easier to account for the addition of the term than for its rejection.

The eager welcome which Jesus found among the Samaritans is an example of the effect which should have been produced by the advent of the Christ among His own. The faith of those strangers was the condemnation of Israel's unbelief; and no doubt it was under this impression that Jesus, after those two exceptional days in His earthly history, resumed His journey to Galilee.

THIRD SECTION.

IV. 43–54.—JESUS IN GALILEE.

In Judea, unbelief had prevailed. In Samaria, faith had just burst forth. Galilee takes an intermediate position. Jesus is welcomed there, because of the miracles He had wrought at Jerusalem, and on condition of immediately responding to that welcome by new prodigies. The following narrative (comp. ver. 48) proves this. Ch. vi. will soon show the result in which a faith like this terminates. Such is the bearing of this narrative in the Gospel taken as a whole.

Vv. 43–45 describe, like ii. 23–25, the general situation. And on this basis there rises (like the conversation with Nicodemus previously) the following sketch (vv. 46–54).

1. Vv. 43–45.

Vv. 43–45. "*After those two days He departed thence, and went*[1] *into Galilee. For Jesus Himself testified, that a prophet hath no honour in his own country. Then, when*[2] *He was come into Galilee, the Galileans received Him, having seen all the things that*[3] *He did at Jerusalem at the feast: for they also went*[4] *unto the feast.*"—This passage has been from the first a cross to commentators.—How can John explain (*for*, ver. 44) the return of Jesus to Galilee by our Lord's declaration that "a prophet hath no honour in his own country"? And how can he connect with this adage, as a consequence (*then*, ver. 45), the fact that the Galileans gave Him a hearty welcome? 1. Brückner and Luthardt think that Jesus *sought* either the struggle (Brückner) or solitude (Luthardt). This would explain the *for* of ver. 44. But in that case it must be admitted that the foresight of Jesus was greatly deceived (ver. 45), which is absolutely opposed to the particle *οὖν* (*then*), connecting this verse with the preceding. *Δέ*, or even

[1] ℵ B C D T[b] It[plerique] Syr[cur] Cop, Or. omit the words *καὶ ἀπῆλθεν* after *ἐκεῖθεν*.
[2] ℵ D read *ὡς* instead of *ὅτε*.
[3] A B C L Or. (four times) read *ὅσα* for *ἃ*.
[4] ℵ It. read *ἐληλυθεισαν* for *ἦλθον*.

ἀλλά (*but*), would have been necessary. It would be more simple in this sense to say that He returned to Galilee, because that country had more need of His presence. But for this notion of a greater spiritual need there is not reason enough assigned by the declaration of ver. 44. 2. According to Lücke, de Wette, and Tholuck, the *for* refers not to what precedes, but to the fact which is about to be mentioned. The sense, as they would have it, is: "Jesus came into Galilee and there found faith; but merely faith on account of His miracles, and not, as in Samaria, on account of His sayings (ver. 45). For He had Himself declared that . . .; as was confirmed; for . . ." But this use of the *for* is scarcely known in the N. T. (ix. 30 is quoted), and this interpretation is hardly less forced than that of Kuinoel, who gives to *for* the meaning of *although*, as Osterwald also translates. 3. Origen, Wieseler, Ebrard, and Baur understand by ἰδία πατρίς (*His own country*), *Judea* as the place of Jesus' birth. Thus the two difficulties of the *for* and the *therefore* would disappear at once. But common sense suggests that in the maxim quoted by Jesus the word *country* should designate the place where the prophet has lived and where he has been known from infancy, and not that where he has merely been born. It is therefore quite evident that, in John's view, His own country is Galilee. 4. Calvin, Hengstenberg, and Bäumlein understand by *His own country, Nazareth*, in opposition to the rest of Galilee, and to Capernaum in particular. He came not to Nazareth, as He might have been expected to do, but to Capernaum (comp. Mark vi. 1; Matt. xiii. 54–57; Luke iv. 16, 24). Lange even applies the term *country* to the whole of Lower Galilee, in which Nazareth was included, in opposition to Upper Galilee, where Jesus from this time fixed His residence. But how could Nazareth, or the district of Nazareth, be thus without explanation put down beyond Galilee, and even in opposition to that province? This would still be intelligible if, in the following narrative, John described Jesus as settling at Capernaum; but it is to Cana that He repairs, and this town was in the immediate neighbourhood of Nazareth. 5. Meyer seems to us very near the truth when he explains thus: Jesus, knowing well that a prophet has no honour in his own country, began by gaining honour for Himself *beyond*

it, at Jerusalem (ver. 45); and so it was that He now returned to Galilee with the reputation of a prophet, which gave Him access to hearts in His own country.

The complete explanation of this obscure passage flows, as in so many other cases, from the relation of the fourth Gospel to the Synoptics. The latter made the Galilean ministry begin immediately after the baptism. But John here calls attention, at the time of Jesus' settlement in Galilee, to the fact that Jesus had really followed an entirely different method from that which appeared to be assigned to Him by the earlier traditions. Our Lord knew better than act thus, for He was aware that the place where a prophet has lived is that where, as a rule, he has the greatest difficulty in securing recognition. It was not, therefore, till after He had laboured at Jerusalem and in Judea for a considerable time (nearly a whole year, ver. 35), that He at length returned to begin the Galilean ministry, the subject of the other Gospels: "It was then, only then, and not immediately after His baptism, as would be concluded from the other evangelic writings, that He at length began His ministry in Galilee." Thus in this passage, rightly understood, we find the confirmation of our observations on iii. 24.—*If* the *for* of ver. 44 indicates the reason of our Lord's mode of acting, the *then* of ver. 45 joyfully expresses the result, and serves, by the success obtained, to justify the wisdom of the course followed. The Galileans, who had seen Him at work on the great theatre of the capital, made no scruple about welcoming Him. The words *καὶ ἀπῆλθεν, and went away*, rejected by the Alex., take up the thread of ver. 3. The account of the return to Galilee, which was interrupted by the stay in Samaria, is resumed. The words ought therefore to be retained.

Αὐτός, Himself, the same who acted as He was now doing. The solution of this apparent contradiction is given in ver. 45. —*Ἐμαρτύρησεν, testified*, can have no other meaning here, whatever Meyer may say, than that of a pluperfect (as the aor. so often has). Luthardt understands: "on some other occasion." This likewise supposes the pluperfect. The idea of the proverb quoted is, that we are less disposed to recognise a superior being in a compatriot very near us, than in a stranger clothed, to our view, in the veil of mystery. But when this

same man has drawn attention to himself abroad on a large theatre, this glory reflected on his compatriots opens up his way to their hearts. This moment had come in the life of Jesus; and hence He at length endeavours to surmount the vulgar prejudice which He had Himself pointed out, and an example of which we have seen in the answer of Nathanael, i. 46. The words: *πάντα ἑωρακότες, having seen . . .*, explain the *ἐδέξαντο, they received;* there is an allusion here to ii. 23–25. This verse finds its commentary in Luke iv. 14, 15: "*And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of Him through all the region round about. And He taught in their synagogues, being glorified of all.*"

2. Vv. 46–54.

Vv. 46, 47. "*So Jesus came*[1] *again into Cana of Galilee, where He made*[1] *the water wine. And*[2] *there was a certain royal officer, whose son was sick at Capernaum.*[3] *When he heard that Jesus was come out of Judea into Galilee, he went unto Him, and besought Him*[4] *that He would come down and heal his son: for he was at the point of death.*"—Jesus directed His steps to Cana, doubtless because it was there He hoped to find the field best prepared for Him by His previous sojourn. Perhaps this is what John means to insinuate by the reflection: "*where He made the water wine.*" His arrival made a noise, and the news quickly spread to Capernaum, situated seven or eight leagues to the east of Cana.—The term *βασιλικός* denotes, in Josephus, a public functionary, either civil or military, sometimes also an employé of the royal house. The last sense is the most natural here.—Herod Antipas, who reigned in Galilee, had officially only the title of tetrarch. But that of king, which his father had borne, was given to him also in popular language. It is not impossible that this gentleman of the king's household may have been either Chuza, "Herod's steward" (Luke viii. 3), or Manaen, his "foster-brother" (Acts xiii. 1).—By its place at the end of the clause, the

[1] ℵ reads *ηλθαν*: "*They came, they had changed!*"
[2] ℵ D L T^{b} It.: *ην δε* instead of *και ην*.
[3] ℵ B C D T^{b} It^{plerique}: *Καφαρναουμ*.
[4] ℵ B C D L T^{b} It^{aliq} omit *αυτον*.

regimen, *at Capernaum* (which belongs not to, *was sick*, but to, *there was*), gives strong emphasis to the speedy notoriety which the return of Jesus had acquired in Galilee.

Ver. 48. "*Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.*"—This answer of Jesus is perplexing, for it seems to assume that the man asked a miracle with the view of believing, which is certainly not the case. But the difficulty is explained by the plurals: *ye see, ye will believe*, which prove that this saying is not an answer to the father's request, but a reflection of Jesus occasioned by it. He addresses the words to this man undoubtedly (*πρὸς αὐτόν*), but at the same time He addresses them in his person to the whole population of Galilee, which at the moment he represents before Jesus. The disposition which Jesus meets the moment He sets foot again on Israelitish soil, is the wish to make Him a thaumaturge (worker of miracles); and He feels this the more painfully, that He has just been passing two days in Samaria, in contact with an entirely different spirit. There, it was as the Saviour of souls that He was welcomed. Here, it is for bodily cures that His presence is sought. And Jesus is obliged to confess,—such is the true meaning of His words,—that unless He consent to play this part, it is to be feared that no one will believe, or rather, according to the slightly ironical turn which He gives it (*οὐ μή*), "it is not to be feared that any one will believe."—There is likewise some bitterness in the accumulation of the two terms: *σημεῖα* and *τέρατα, signs and wonders.* The first describes miracles in relation to the facts of the invisible world which they manifest; the second characterizes them in relation to external nature, whose laws they defy. The latter term thus brings out forcibly the external character of the supernatural manifestation. The meaning, therefore, is: "You must have signs; and, moreover, you are not satisfied unless those signs have the character of wonders." Some have found in *ἴδητε, ye see*, an allusion to the request addressed to Him to go personally to the presence of the sick one, which proves, they say, that the father wished *to see* the cure with his own eyes. But in this case *ἴδητε* would require to stand first; and the meaning is forced.

Vv. 49, 50. "*The officer saith unto Him, Sir, come down ere*

my child[1] *die. Jesus saith unto him, Go thy way; thy son liveth. And*[2] *the man believed the word that Jesus had spoken unto him,*[3] *and he went his way.*"—The father has quite understood that the words of Jesus are not an answer, and consequently not a refusal. He renews his petition, using the term of endearment: τὸ παιδίον μου, *my little one,* which renders his request more touching. Jesus yields to the faith which breathes in his prayer, but so as to raise this faith immediately to a higher degree. There are at once a partial granting and refusing which form a trial in the answer: "*Go thy way, thy son liveth.*" The cure is granted, but without Jesus leaving Cana; He wishes now to be believed on His word. Hitherto the father had believed on the testimony of others. Henceforth his faith is to rest on a better foundation, on the personal contact which he has had with the Lord Himself. For the term παιδίον, Jesus substitutes that of υἱός, *son*; it is the term of dignity; it expresses the worth of the child, as representing the family. The father with faith lays hold of the promise of Jesus—that is to say, of Jesus Himself in His word; the trial is successfully met.

Vv. 51–53. "*And as he was now going down, his servants met*[4] *him, and told*[5] *him, saying,*[6] *Thy son liveth.*[7] *Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday,*[8] *at the seventh hour the fever left him. So the father knew that it was at the same hour*[9] *in the which Jesus said unto him,*[10] *Thy son liveth; and himself believed, and his whole house.*"—The servants, in their report, use neither the term of endearment (παιδίον), which would be too familiar, nor that of dignity (υἱός), which would not be familiar enough, but that of family life: παῖς, *the child*; which is rightly kept by the T. R. The term chosen, κομψότερον,

[1] A and some Mnn. read υιον instead of παιδιον; ℵ: παιδα.
[2] Και is wanting in ℵ B D It[alig] Vg.
[3] ℵ: τον Ιησου instead of ω . . . Ιησους.
[4] Instead of απηντησαν, ℵ B C D K L, 20 Mnn. read υπηντησαν.
[5] ℵ D read ηγγειλαν for απηγγειλαν.
[6] ℵ D b omit λεγοντες.
[7] D K L U Π Syr. read υιος instead of παις. ℵ A B C: αυτου instead of σου.
[8] Χθες in 11 Mjj., εχθες in 8.
[9] ℵ B C reject the first εν.
[10] ℵ A B C L omit οτι.

suits well the mouth of a man of rank. It is the expression of well-being, as we sometimes say: *excellently.* The seventh hour denotes an hour after mid-day (see on i. 39). But if it was at this hour that Jesus gave answer to the father, how had he not returned to his house the same day? Five or six leagues only separated him from his dwelling. On the supposition that χθές, *yesterday,* proves that it was really the day following, we may explain the delay either by the necessity of letting his horses rest and the fear of travelling by night, or by the peace with which his faith inspired him, and the desire of staying a little longer beside Jesus. But the term *yesterday* does not oblige us to suppose that a night had elapsed since the cure of the child. For the day among the Hebrews closing at sunset, some hours thereafter the servants might speak of *yesterday.*

His faith rises, finally, to the highest degree, that which it reaches only in virtue of personal experience. Hence the repetition of the word: *and he believed* (comp. ii. 11). The whole house is carried along with the father.

Ver. 54. "*This is again the second miracle that Jesus did when He was come out of Judea into Galilee.*"—There is something strange in this mode of expression, and particularly in the apparent pleonasm, *second* and *again.* These peculiarities betray one of those disguised intentions of which we have already seen so many instances in this Gospel. A second miracle took place; second, in relation to that of Cana (ii. 1 et seq.). But had not a great number of miracles taken place since that one? True; and so John adds, to explain the word *second,* that the miracle took place *again* at the time when Jesus *was come out of Judea into Galilee.* It was in this particular respect only that it was the *second.* The meaning is, that each of those two returns was distinguished by a particular miracle, and that the miracle here related was the *second* of the two. Critics like Meyer will find it vain to repel this view. It is evident that, to the very end, John shows his anxiety to distinguish the two returns which the synoptical tradition had confounded, and of which those two notable miracles were the monuments.

Irenaeus, Semler, de Wette, Baur, and Ewald identify this miracle with the healing of the Roman centurion's servant

(Matt. viii. 5; Luke vii. 3); and as to difference of detail, prefer, some, the account of the Synoptics; others, that of John. In both cases the cure is wrought at a distance; that is all the two events have in common. Why should not this form of miracle have been repeated several times? As to the rest, everything is different, even opposed. Here, a father and his son; there, a master and his servant: here, a Jew; there, a Gentile: here, it is at Cana; there, at Capernaum, that the event takes place. And what is more essential still than the external details: here, the father wishes Jesus to come to his house; there, the centurion deprecates it absolutely: here, Jesus utters a censure on the disordered tendency of Galilean faith; there, He celebrates the faith of the Gentile centurion as an incomparable example to the people of Israel. How is it possible to identify two such accounts, which are not only different in details, but wholly opposed in substance?

This 54th verse closes the cycle begun at ii. 12, as its counterpart ii. 11 concluded the cycle opened at i. 19. Let us, in closing, cast a glance at the path we have traversed: Of the two cycles embraced in this first part of our Gospel (i. 19–ii. 11, and ii. 12–iv. 54), the first describes the transition from the private life of Jesus to His public ministry; the second, the beginnings of His work after His public appearance.

The first contains three narratives,—1st. The testimonies of the Baptist; 2d. The coming to Jesus of His first disciples; 3d. The marriage feast of Cana. The course of events is here a directly ascending one, whether we consider the revelation of Jesus (testimony, personal manifestation, and miraculous manifestation), or if we consider faith (see i. 37, i. 51, ii. 11).

The second cycle contains five narratives,—1st. The purification of the temple; 2d. The interview with Nicodemus; 3d. The forerunner's last testimony; 4th. The sojourn in Samaria; 5th. The healing of the nobleman's son,—each preceded by a short preface, in which the general situation is sketched (ii. 12, 13, ii. 23–25, iii. 22–24, iv. 1–3, iv. 45). The course of things is no longer simply progressive, as in the first cycle, for from this time forward the abnormal fact of unbelief intervenes and fetters the development of faith.

The course of the revelation of Jesus is as follows:—His Messianic experiment in the temple is met with national

unbelief. But if Israel can reject Jesus as *its Messiah*, it cannot hinder Him from being the *gift of the Father* for the salvation of the world. It is in this character that Jesus reveals Himself to Nicodemus. The Baptist's final discourse confirms this supreme dignity of Jesus, and for the last time calls the attention of Israel to the danger to which it is exposed by refusing as its Messiah the highest messenger, *the Son*. In Samaria, Jesus reveals Himself boldly as *the Christ*, because He knows that this title is not exposed to the same misunderstandings among the Samaritans. And what proves thoroughly that He is understood is, that the new believers celebrate Him here as the *Saviour of the world* (ver. 42). Finally, on setting foot again on Israelitish soil, He opens with a second miracle that Galilean ministry, rather of a prophetic than royal character, by which He proceeds henceforth to prepare for His new Messianic manifestation, that of His royal entry into Jerusalem on Palm Day. The phases of the revelation of Jesus are therefore the following:—He presents Himself as the national Messiah; then He disappears as such, here to show Himself to the eyes of faith as the Son of God and Saviour of the world, there to put on for a while the humble form of the prophet of Galilee.

The attitude of men face to face with this revelation is twofold: faith reigns in the first cycle; in the second, unbelief appears at its side. It is the latter which gives answer to Jesus in the temple; it is to it that the forerunner's severe warning is addressed. On the other hand, faith continues to show itself in the conduct of Nicodemus and in that of the Samaritans. Thus an alternation begins of dark and bright pictures. The last narrative, finally, shows us among the Galileans an attitude which it is difficult to classify: it is faith; but a faith which, from the external nature of its principle, viz. miracles, may change either into living faith or into declared unbelief.

We stand, therefore, in this first part of the Gospel, at the dawn of the revelation of Jesus as the Messiah and as the Son of God (comp. xx. 30, 31), and at the same time at the birth of faith as well as at that of unbelief, those two results which ever move side by side with divine revelations.

SECOND PART.

V. 1–XII. 50.

THE DEVELOPMENT OF UNBELIEF IN ISRAEL.

UP to this point, decided faith and unbelief have been only exceptional phenomena; the masses have remained in a state of passive indifference or of purely outward admiration. From this time the situation takes a more definite character. Jesus continues to make known the Father, to manifest what He Himself is to humanity. This revelation meets with growing resistance, and, by becoming more pronounced, contributes even to strengthen it. The development of this abnormal fact, unbelief, becomes the prevailing feature of the history (v.–xii.). Faith shows itself still; but compared with the powerful and rapid current which bears the nation along, it is like a weak and imperceptible eddy.

It is in Judea especially that the development of unbelief takes place. Elsewhere, no doubt, antipathy appears; but Jerusalem is the centre of resistance. The reason of this is easy to understand. In the capital, as well as in the whole province of Judea which depends on it, there is found a well-disciplined population, whose fanaticism is ready to support its rulers in the most violent course which their hatred shall pursue. Jesus Himself depicts this state of things in the Synoptics by the keen words: "*It cannot be that a prophet perish out of Jerusalem*" (Luke xiii. 33). And if the Baptist was sacrificed by the sword of Herod, we have seen, iv. 1, that very probably it was the Pharisees and scribes who had delivered up to him his victim.

This observation explains the relatively considerable place which is occupied with the journeys to Jerusalem in our Gospel. General tradition, which forms the basis of the three synoptical narratives, was moulded to suit the wants of

popular evangelization, the gospel mission: it consequently set in relief those events which had really contributed to the establishment of faith. What had not issued in this result was of small importance in the popular narrative. Now it was in Galilee, the province comparatively independent of the centre, that the ministry of Jesus exercised its creative power and produced positive results. In this generally well-disposed sphere, where Jesus was no longer face to face with an organized resistance, He was able to speak as a simple missionary, to give free scope to those discourses inspired by some scene of nature, to those happy and most fitting words, to those graceful parables, to those lessons related to the immediate wants of human consciousness, and, in fine, to all those forms of discourse which easily become the matter of tradition. There was little of a polemical nature in this region except with emissaries who came from Judea (Matt. xv. 1–12; Mark iii. 22, vii. 1; Luke v. 17, and vi. 1–7).

At Jerusalem, on the contrary, the hostile element with which Jesus found Himself surrounded, obliged Him to keep up an incessant controversy. In this situation, undoubtedly, the testimony which He bore to Himself took more salient forms and more ample proportions. But the apologetic standpoint of those discourses rendered them less popular; and the infinitesimal result of all this activity in Judea prevented it from taking its place in the description traced by primitive narratives. Hence, undoubtedly, it is that the sojourns at Jerusalem have almost entirely disappeared, not only from apostolical tradition, but also from the writings which contain it, our Synoptics. The Apostle John, who related the evangelic history, not from the standpoint of its practical result in the foundation of the church, but from that of the revelation of Jesus Himself, as well as of the unbelief and faith of which this revelation had been the object, naturally required to draw the journeys to Jerusalem from the background where they had been left. Those sojourns in the capital had paved the way for the final catastrophe, that great event the memory of which alone the traditional narrative had preserved. According to the plan which the evangelist had marked out, he required to relate them with the greatest care. It was then that Jesus had

manifested His glory most brilliantly, when face to face with His incensed adversaries. Each of those journeys had marked a new stage in the hardening of Israel. These sojourns, destined to form the bond between the Messianic bride and bridegroom, had served in reality only to hasten that long and complete divorce between Jehovah and His people which lasts still. It is clear that from the standpoint of the fourth Gospel the journeys to Jerusalem could not but occupy a preponderating place in the narrative.

Let us cast a glance at the general course of the history in this part. The successive points of departure are three miracles wrought in Judea: the healing of the impotent man at Bethesda, ch. v.; that of the man born blind, ix.; and the resurrection of Lazarus, xi. Each of those facts, instead of gaining for Jesus the faith of the witnesses, becomes in them the signal for a more violent outbreak of hatred and unbelief. Jesus has characterized this tragical result in that rebuke of His which is full at once of sweetness and bitterness (x. 32): "*Many good works have I showed you from my Father; for which of those works do ye stone me?*" These, indeed, are the connecting links of the narrative. Each time the miraculous deed is followed by a series of conversations and discourses related to the *sign* which has given rise to them; and the discussion recommences in the following sojourn. Thus the strife begun ch. v., on occasion of the healing of the impotent man, recommences with the sojourn of Jesus at the feast of Tabernacles (vii., comp. 19–24, and viii.); thus also the discourses which relate to the healing of the man born blind are partly repeated at the feast of Dedication, ch. x. (second part). This arises from the fact that Jesus takes care each time to leave Jerusalem before matters have come to the last extremity; consequently, the sound of the conflict which arose during one stay, re-echoes in the following one.

The arrangement of the narrative thus appears to us to be as follows:—In ch. v., the struggle, vaguely announced iv. 1, 2, breaks out in Judea in consequence of the healing of the impotent man. Jesus, to prevent a threatening catastrophe, retires to Galilee, and gives time for the hatred of the Jews to cool down. But in Galilee He finds unbelief also,

only in a different form (ch. vi.). In Judea, He is hated, men desire His death; in Galilee, they are content with abandoning Him. Here there was no jealousy, the stimulant of an active hatred: unbelief proceeded only from the carnal spirit of the people, whose aspirations were disappointed in Jesus. With the journey to the feast of Tabernacles (ch. vii.) the struggle formerly opened recommences in Judea; in ch. viii. it attains the highest degree of intensity. This is the first phase, ch. v.–viii.—Ch. ix. opens the second. The healing of the man born blind furnishes new food to the hatred of His adversaries; nevertheless, in spite of their growing fury, the conflict already loses some of its violence, because Jesus begins to retire voluntarily from the battle-field. Till then He had sought to act upon the hostile element; henceforth He gives it over to itself; only in proportion as He breaks with the ancient flock, He labours to recruit the new one. The discourses which refer to this second phase go to the end of ch. x.—The third is indicated by the resurrection of Lazarus; this event puts the copestone on the fury of the Jews, and drives them to an extreme measure; they formally decree the death of Jesus; and soon afterwards, His royal entry into Jerusalem at the head of His adherents (xii.) hastens the execution of the sentence. This last phase comprehends ch. xi.–xii. 36. This is the point of time at which Jesus wholly abandons Israel to its blindness and retires from the conflict: "*And departing, He hid Himself from them.*" This, therefore, is the close of our Lord's public ministry. The evangelist takes advantage of this tragical moment to cast a retrospective look at this mysterious fact of Jewish unbelief, now morally consummated; he shows that the result had nothing unexpected in it, and unveils its profound causes, xii. 37–50.

Thus the idea of this part and the three perfectly graduated cycles of the history unfold precisely as follows:—

1st. v.–viii. The outbreak of the conflict.

2d. ix., x. The growing exasperation of the Jews.

3d. xi., xii. The ripe fruit of this hatred, a fruit already visible from the outset (v. 16–18): the sentence of death on Jesus.

The concatenation of those three cycles is purely historical.

The often-renewed attempt, one made even by Luthardt, to arrange this part systematically according to certain *ideas*, such as those of *life*, *light*, and *love*, is defeated by the following fact:—The idea of life, which prevails in ch. v. and vi., appears anew with brilliance in ch. x. and xi., and that after the idea of light has been specially conspicuous in ch. viii. and ix. That of love is not put prominently forward till ch. xiii., in another part of the Gospel, which is connected with the history as a whole by an entirely different organic bond. Such divisions proceed from the laboratory of theologians, but they clash with the simplicity of apostolic testimony, which is the pure reflection of history. The teaching of Jesus corresponds at every point with the given circumstances which are in His view the signal of the Father. In ch. v., He represents Himself as the quickener who can restore humanity spiritually and physically, because He has just been restoring to life the members of an impotent man; in ch. vi., He offers Himself as the bread of life, because He is speaking on occasion of the multiplication of the loaves; in ch. vii. and viii., He presents Himself as the living water and as the light of the world, because the feast of Tabernacles recalled the water brought from the rock, and the pillar of fire in the wilderness. Unless we choose to go the length of Baur, and hold that the facts are invented to illustrate ideas, we must renounce the attempt to find a logical arrangement in the discourses which have these facts for their occasion and text.

FIRST CYCLE.

V.–VIII.

This cycle embraces three sections,—

1st. Ch. v. The beginning of the conflict in Judea.

2d. Ch. vi. The crisis of faith in Galilee.

3d. Ch. vii. viii. The renewal and continuation of the conflict in Judea.

If, as we shall see, the event related ch. v. passed at the feast of Purim in March, those of ch. vi. and vii. trans-

porting us, the first to the feast of Passover in April, the second to that of Tabernacles in October, it follows that this first cycle covers a space of from seven to eight months which passed without interruption in Galilee. If to this very considerable period we add the months which had passed since December of the previous year (iv. 35), we thus arrive at a continuous stay in Galilee of nearly ten months (December to October), which was only broken by the short journey to Jerusalem of ch. v. Of this ten months' Galilean activity, John mentions only a single incident: the multiplication of the loaves (ch. vi.). It is therefore into this space of time, left blank by him, that it is natural to insert the greater part of the Galilean ministry described by the Synoptics.

FIRST SECTION.

V. 1–47.—FIRST OUTBREAK OF HATRED IN JUDEA.

1. The miracle which is the occasion of the conflict, vv. 1–16; 2. The discourse of Jesus, forming a commentary and defence of the miracle, vv. 17–47.

I. *The Miracle.*—vv. 1–16.

Ver. 1. "*After these things there was a feast*[1] *of the Jews, and Jesus went up to Jerusalem.*"—The connection μετὰ ταῦτα, *after these things*, does not seem to us, notwithstanding the examples quoted by Meyer, to indicate a succession so immediate as would be done by μετὰ τοῦτο, *after that*.—To whatever feast the following event relates, it must have been separated from the preceding return by a pretty long interval. The Jewish feast which came next after the month of December, excepting that of the *Dedication* (end of December), which cannot be thought of here, was that of *Purim* in March. If we read the art. ἡ before ἑορτή, "*the feast*," the meaning is not doubtful; it is the feast of Pass-

[1] T. R. reads ἑορτη (*a* feast), with A B D G K S U V Γ Λ Mnn. Ir. Or. Chrys. and Tisch. (ed. 1859); the art. *η* before ἑορτη (*the* feast) is found in ℵ C E F H L M Δ Π, 50 Mnn. Cop. Sah. some Fathers, Tisch. (8th ed.).

over, the principal of the Jewish feasts, and the best known to Greek readers (vi. 4). But the question must be asked, whether the very thing that has been done has not been to substitute for the vague expression "*a* feast" the definite one "*the* feast," according to ii. 13 and vi. 4, under the conviction that the Passover was the feast in question. Why would so great a number of documents have rejected the article? It is much easier to understand why it has been added by the others. If the art. *the* is rejected, not only is there no other argument in favour of the Passover, but this feast is even positively excluded. Why should John not name it as well as in ch. ii., vi., and xii.? Moreover, immediately afterwards, in vi. 4, mention is made of a Passover during which Jesus remains in Galilee. We should thus require to assume a whole year's space between ch. v. and vi. of which John says not a word,—a very improbable supposition. Finally, ch. vii. (vv. 19–24), Jesus still labours to justify Himself for healing the impotent man related ch. v.: Would He return to this event after the lapse of a year and a half? Ch. iv. (ver. 35) placed us in the month of December; ch. vi. (ver. 4) indicates the month of April. Between those two dates, what more natural than to think of the feast of Purim, which was celebrated in March? This feast referred to the deliverance of the Jews by Queen Esther. It was not of divine institution like the three great feasts, and was not put in the same rank; the expression: *a feast*, finds a very sufficient explanation in this fact. As it was much less known than the others outside of the Jewish people, and as on account of its political nature it had lost its importance for the church, it was needless to name it. Against a journey of Jesus to this feast two things are alleged: 1st. The absence of divine institution. But in ch. x. Jesus repairs to the feast of Dedication, which was no Mosaic ordinance either. 2d. The noisy and mundane character of the rejoicings with which it was accompanied, which would have rendered this stay at Jerusalem useless. But Jesus had doubtless the intention of remaining in Judea till the feast of Passover, which must be celebrated soon after. It was the conflict which arose on occasion of His healing the impotent man which forced Him to return immediately to

Galilee. The mundane character of the feast was not opposed to this plan: it was worthier of Jesus, the true Patriot, to sanctify the great national and political feast than to flee from it. Although, therefore, de Wette pronounces his verdict by averring "that there is not a single good reason to give for the feast of Purim," it seems to me, on the contrary, that everything speaks in favour of this view, which is that of Hug, Olshausen, Wieseler, Meyer, Lange, Gess, etc. —Irenaeus, Luther, Grotius, Lampe, Neander, Hengstenberg, etc., decide in favour of the Passover. Chrysostom, Calvin, Bengel, Hilgenfeld, etc., prefer Pentecost. But the absence of the article does not find a natural explanation if the feast in question is one of the three best known. If we decide for Pentecost, the saying, vi. 4: *the Passover was nigh*, would suppose between v. 1 and vi. 1 a lapse of more than ten months about which John kept complete silence. Ebrard, Ewald, Lichtenstein, and Riggenbach (doubtfully) pronounce for the feast of Tabernacles. Of all the suppositions this is the most improbable, for this feast is expressly named vii. 2: ἡ ἑορτὴ τῶν Ἰουδαίων, ἡ σκηνοπηγία. Why should not John have named it here as well as there? Lücke, de Wette, and Luthardt regard the determination of the question as impossible.

This question has more importance than appears at first sight. If we apply v. 1 to the feast of Purim, as we think should be done, the framework of the history of Jesus is contracted: two years and a half suffice to include all its dates: iv. 35, December (first year); v. 1, March; vi. 4, April; vii. 1, October; x. 22, December (second year); xii. 1, April (third Passover). If, on the contrary, v. 1 denotes a Passover feast, or one of those which followed it in the Jewish year, we are forced to fix on three years and a half as the duration of our Lord's ministry.—Gess places this journey of Jesus to Jerusalem during the period of the mission of the Twelve in Galilee (Matt. xi. 1; Mark vi. 12). Jesus, he thinks, went to Judea alone. This combination has nothing improbable in it (see ver. 13). John's absence would explain the want of details in the following narrative.—Is not Beyschlag well entitled to allege in favour of John's narrative the naturally articulated course which it follows

(Judea, ch. i.; Galilee, ii.; Judea, iii.; Samaria, iv.[a]; Galilee, iv.[b]; Judea, v.; Galilee, vi.; Judea, x., etc.), in opposition to the contrast presented so stiffly and without transition in the Synoptics: Galilee, Judea?

Ver. 2. "*Now there is at Jerusalem by*[1] *the sheep-gate*[2] *a pool, which is called*[3] *in the Hebrew tongue Bethesda,*[4] *having five porches.*"—The *Sinaït.* rejects the words ἐπὶ τῇ, *by the,* and thus makes the adj. προβατικὴ, *pertaining to sheep,* the epithet of κολυμβήθρα, *the sheep-pool.* This reading is too weakly supported to be admitted even in the view of Tischendorf. We must therefore understand as the substantive of the adj. προβατικῇ, *pertaining to sheep,* one of the substantives, πύλῃ, *gate,* or ἀγορᾷ, *market.* The passages of Neh. iii. 1–32, xii. 39, where mention is made of a *sheep-gate,* favour the first supposition. In Neh. iii. 3, mention is also made of a *fish-gate,* as near the preceding; it is probable that the two gates took their names from the adjoining markets. The sheep-gate must have been situated on the side of the valley of Jehoshaphat, on the east of the city. As M. Bovet says, "the small cattle which entered Jerusalem certainly came in by the east; for it is on this side that the immense pastures of the wilderness of Judea lie." This gate, as Hengstenberg observes, according to Neh. xii. 39, 40, must have been very near the temple; for it is from the sheep-gate that the procession of the priests, in the ceremony of inaugurating the walls, passed immediately into the sacred enclosure. The gate, called at the present day St. Stephen's, at the north-east angle of the Haram, answers to all these demands. M. de Saulcy (*Voyage autour de la mer Morte,* t. ii. pp. 367 and 368) holds, from some passages of St. Jerome and authors of the Middle Ages, that there were in this place two pools near one another; and understanding κολυμβήθρᾳ, he explains: "Near *the sheep-pool,* there is *the pool* called Bethesda." In spite of the triumphant[5] tone with which this explanation

[1] Instead of ἐπι, A D G L read ἐν.

[2] ℵ Vg^{alliq}, some Mnn. reject ἐπι τῃ. Syr^{cur} Syr^{sch} Cyr. omit ἐπι τῃ προβατικῃ.

[3] Instead of ἡ ἐπιλιγομενη, ℵ reads το λιγομενον, D V Mnn. λιγομενη.

[4] Instead of Βηθεσδα, ℵ L, 1 Mn. read Βηθζαθα; Eus. Βηζαθα; B Vg. Βηθσαιδα; D, Βιλζιθα.

[5] Here are his expressions: "It is very curious to see the incredible efforts which commentators have made to understand this verse. . . . They have been

is given forth, it is inadmissible. The expression of the evangelist, thus understood, would suppose that his Greek readers knew this alleged *sheep-pool*, which is not once named in the O. T.[1] Meyer, accepting the reading of the *Sinaït.* τὸ λεγόμενον ἑβραιστὶ Βηθζάθα, explains: "There is near the sheep-*pool the place* called in Hebrew Bethzatha." But once again, how can we suppose that a place so unknown as the sheep-pool could be indicated as the guiding point to Greek readers? The feminine ἔχουσα which follows is, besides, far from being in keeping with this reading, which is only an awkward correction, like so many others met with in this manuscript.—Bengel and Lange have concluded from the pres. ἔστι, *there is*, that the Gospel was written before the destruction of Jerusalem. But this present may be inspired by the vividness of recollection; and besides, a pool is a permanent thing belonging to the nature of the place, and may survive a catastrophe. Tobler (*Denkblätter*, p. 53 et seq.) has proved that the porches mentioned here were still shown in the fifth century.—Hengstenberg concludes from the ἐπί, *super*, in the word ἐπιλεγομένη, "*sur*named," that the pool bore another name besides. But it is perfectly easy to suppose that John regards the word *pool* as the name, and *Bethesda* as the *sur*name.—The words: *in Hebrew*, denote the Aramaic, which became the popular language after the return from the captivity.—The most natural etymology of the word *Bethesda* is certainly בית חסדא, *house of mercy*, whether the name alludes to the munificence of some pious Jew who had constructed those porches as a shelter for the sick, or whether it relates to the goodness of God from which this healing spring proceeded. Delitzsch supposed that the etymology was *Beth-estâw* (אסטיו), *peristyle*. Others have taken it to be *Beth-Aschada* (אשדא), place of *outpouring* (perhaps of the blood of victims). The Alexandrine variants seem only to be gross corruptions. (See those of B and D.)—It might be supposed that the porches were five isolated buildings

all alike happy in their conjectures; it was the word κολυμβηθρα which needed to be understood, and all became clear."—M. de Saulcy holds that, according to Brocardus, the second pool was situated west from the first. The passage quoted would rather prove that it must have been to the north.

[1] If this explanation be persisted in, it would be better to take κολυμβηθρα as a dative, and to derive from it the nominative, the subject of ἔστι.

arranged in a circle round the pool. But it is more natural to consider it one single edifice forming a pentagonal peristyle, in the centre of which was the reservoir.—Some springs of mineral water are known at the present day at the east of the city of Jerusalem; among others, west from the enclosure of the temple in the Mahometan quarter, the baths of *Aïn-es-Schefa* (Ritter, vol. iv. p. 157, T. & T. Clark, Edin.). Tobler has proved that this spring is fed by the large chamber of water situated under the mosque which has replaced the temple. Another better known spring is found at the foot of the south-eastern slope of Moriah; it is called the *Virgin Spring*. About this pond we have two principal accounts, those of Tobler and Robinson. The spring is very intermittent. The basin is sometimes quite dry; then the water is seen springing up among the stones. On the 21st of January 1845, Tobler saw the water rise 4½ inches, with a gentle undulation. On the 14th of March it rose for more than twenty-two minutes to the height of 6 or 7 inches, and came down again in two minutes to its previous level. Robinson saw the water rise a foot in five minutes. A woman assured him that this movement is repeated at certain times twice or thrice a day, but that in summer it is seldom observed more than once in two or three days. These phenomena present a certain analogy to what is related of the Bethesda spring. Eusebius speaks also of springs existing in this locality, the water of which was reddish. This colour, which is evidently due to mineral elements, was owing, according to him, to the filtering of the blood of victims into it. Tradition places the pool of Bethesda in a great square hollow surrounded by walls and situated to the north of the Haram, south from the street which leads from the St. Stephen's Gate. It is called *Birket-Israïl;* it is about 23 yards in depth, 44 yards in breadth, and more than double in length. The bottom is dry, filled with grass and shrubs. Robinson supposed that it was a fosse, formerly belonging to the fortifications of the castle Antonia. This supposition is rejected by several competent authorities. However this may be, Bethesda must have stood in the immediate vicinity of this locality, for here the sheep-gate (see above) was situated. As it is impossible to identify the pool of Bethesda with any

one of the thermal springs of which we have been speaking, it must have been covered with *débris*, or have disappeared, as so often happens in the case of intermittent springs. Those which are found at the present day prove only how favourable the soil is to this sort of phenomena.[1]

Vv. 3, 4. "*In these lay a great multitude of impotent folk, of blind, halt, withered,*[2] *waiting for the moving of the water.*[3] [*For an angel went down at a certain season into the pool, and troubled the water: whosoever then first, after the troubling of the water, stepped in, was made whole of whatsoever disease he had.*]"[4]—The spectacle presented by this portico surrounding the pool is reproduced almost *de visu* by M. Bovet, when he describes the baths of Ibrahim, near Tiberias: "The hall in which the spring is found is surrounded by several porticos, in which we see a. multitude of people crowded one above another, laid on couches or rolled in blankets, with lamentable expressions of misery and suffering. . . . The pool is of white marble, of a circular form, and covered by a cupola supported by pillars; the interior of the basin is surrounded by a bench on which persons may sit." At Bethesda, undoubtedly, there was no other descent to the pool than a narrow staircase (ver. 7). Ξηροί properly designates those who have some limb affected with atrophy, or, according to the common expression, *wasting away* (*decroît*). The end of vv. 3 and 4, which are wanting in most of the Alex. Mss., are rejected by Tischendorf, Lücke, Tholuck, Olshausen, and Meyer. The great number of variations, and the marks of doubt with which the passage is found in several Mss., speak in favour

[1] Joseph. *Bell. jud.* (not *Antiq.* as Meyer says, by mistake), x. 5. 4, speaks of two pools named *Strouthion* and *Amygdalon;* the former near the castle Antonia, at the north-west of the temple; the latter, at the north of the temple. Bethesda must have been situated not far from this, towards the north-east corner.

[2] D a b add to ξηρων: παραλυτικων.

[3] ℵ A B C L Syr^{cur} Sah. some Mnn. omit the end of ver. 3 from εκδεχομενων (*waiting*) inclusive. It is found in D I Γ Δ Λ Π, and 9 other Mjj. Mnn. It. Syr^{sch}.

[4] The whole of ver. 4 is rejected by ℵ B C D It^{aliq} Syr^{cur} Sah. some Mnn. Besides, the text in the other Mss. presents an exceptional number of variations: instead of γαρ: και (L It^{aliq}); instead of αγγελος: αγγ. κυριου (A K L It^{aliq} Vg. 30 Mnn.); instead of καταβαινειν: ελουετο (A K Π); instead of ταραχθη: ταραχθειτε (several Mjj.), etc.

of its rejection. The defenders of the authenticity of the passage explain its omission in the Alex. by a dogmatic antipathy which they say betrayed itself in a similar omission, Luke xxii. 43, 44 (the appearance of the angel in Gethsemane). In no case would this supposition apply to the *Sinaït.*, which has the passage of Luke complete, nor to the *Alexandrine*, which in our passage reads ver. 4. The *Vat.* alone presents the two omissions together, which evidently does not suffice to justify the suspicion expressed above. We think, with Ewald, that the true reading is that which is preserved in the *Cantabrig.* and in numerous Mss. of the *Itala;* it preserves the end of ver. 3, and omits the whole of ver. 4. Certainly the words: *waiting for the moving of the water*, might easily give rise to a gloss. Hence the very ancient interpolation of ver. 4, a verse which is found so early as one of the Syriac Vss. (Syr^{sch}), and to which Tertullian seems to allude (*de Bapt.* c. 5). It expressed the popular opinion regarding the periodical moving of the water. Part of the Alex. rightly omitted ver. 4, but, at the same time, wrongly rejected the last words of ver. 3, which had given occasion to the gloss. I say wrongly, for ver. 7 almost necessarily supposes the authenticity of those words.—With what right, then, can M. Reuss declare "that the authenticity of this passage has been vainly disputed," unless it be a right of criticism to ascribe to every biblical writer as many superstitions as possible?—According to the authentic text, there is nothing supernatural in the phenomenon of Bethesda. The whole is reduced to the intermitting action so frequently observed in thermal waters. It is known, moreover, that such waters have the greatest efficacy at the moment when they spring up, put in ebullition by the increased action of the gas.—Hengstenberg holds the intervention of the angel, and does not scruple to apply the same explanation to all thermal waters. But in this case we must hold a singular exaggeration in the terms of ver. 4. For no mineral water instantaneously cures the sick and all sick.

Vv. 5–7. "*And a certain man was there,*[1] *who had his*[2]

[1] ℵ alone omits ἐκεῖ.

[2] ℵ B C D L It^{plerique}, some Mnn. read (after κεῖται) αὐτόν, which is omitted by T. R. with A I Γ Δ Λ Π, and 9 other Mjj.

infirmity thirty and eight years. When Jesus saw him lie,[1] *and knew that he had been now a long time in that case, He saith unto him, Wilt thou be made whole? The impotent man answered Him, Sir,*[2] *I have no man, when the water is troubled, to put*[3] *me into the pool: but while I am coming, another steppeth down before me.*"—The duration of the illness is mentioned, either to show how inveterate and difficult to heal it was, or rather, according to ver. 6, to explain the deep compassion with which Jesus was affected on beholding the unhappy man.—Ἔχων might be taken in the intransitive sense (ἀσθενῶς ἔχειν); but the construction is so like that of ver. 6, where χρόνον is evidently the object of ἔχει, that it is preferable to make ἔτη the object of ἔχων: "Having a thirty-eight years' illness." A man has what he has suffered.

Jesus appears here suddenly, and as it were stepping out of a sort of *incognito*. What a difference between this unobtrusive arrival and His entry into the temple at the first Passover, ii. 13 et seq.! It is no more as the Messiah that He comes; He *is* a simple pilgrim.—Meyer translates γνούς: *having learned*, as if Jesus had received information. This meaning is contrary to the spirit of the text. Γνούς indicates one of those instantaneous perceptions by which the truth became known to Jesus according as the task of the moment demanded. Ver. 14 will show that the whole life of the sufferer is present to the eye of Jesus, as that of the Samaritan woman was in ch. iv.—The *long time* might be that of his waiting at Bethesda; for the man no doubt had himself carried there daily for a considerable time past (ver. 7). But it is more probable that the expression relates to the duration of the illness, and refers to the thirty-eight years of ver. 5: thus is explained the sameness of the construction.—The feast of Purim was celebrated among the Jews by works of beneficence and presents. It was the day of largesses. On Purim day, said a Jew, children are refused nothing. Jesus enters into the spirit of the feast, as we shall see Him doing, ch. vi. and vii., in regard to the rites

[1] ℵ alone reads ἀναχειμενον (!).

[2] E F G H Syr^{sch}, some Mnn. read ναι (*yea*) before κυριε.

[3] T. R. reads βαλλη with some Mnn. only; all the Mjj. read βαλη.

observed at the feasts of Passover and of Tabernacles. His compassion, awakened by the sight of this man lying there and abandoned (*κατακείμενον*), and by the contemplation of the life of suffering which had preceded this time (*ἤδη*), impels Him to dispense a largess also, and to work on him spontaneously a work of mercy. His question: "*Wilt thou be made whole?*" is an implied promise. Jesus says to the man, not *βούλει*: "Dost thou desire?" but *θέλεις*: "Art thou really determined to . . . ?" For the desire is not doubtful, but energy of will seems to be wanting. It can only be restored by means of faith. On the one hand, by questioning him thus, Jesus draws the sufferer, as Lange says, from the dark despondency into which his long and useless waiting had plunged him, and revives his hope; on the other, it withdraws his mind from the source of cure to which it was exclusively attached, and impresses him with the thought of a new one. The sufferer is thus put into moral connection with the person of Jesus, who is to become his true Bethesda. Comp. the similar saying of Peter to the lame man, Acts iii. 4: "*Look on us.*"—The man's answer by no means supposes the authenticity of ver. 4, and is sufficiently explained by the intermittent ebullition of the spring.

Vv. 8, 9. "*Jesus saith unto him, Rise,*[1] *take up thy bed,*[2] *and walk. And immediately*[3] *the man was made whole,*[4] *and took up his bed, and walked: and on the same day was the Sabbath.*"—The word *κράββατος* comes from the Macedonian dialect (Passow).—The imperfect *he walked*, paints dramatically the joy afforded by the recovered power.

Vv. 10–13. "*The Jews therefore said to him that was cured, It is the Sabbath day; it is not lawful for thee to carry thy bed. He answered them,*[5] *He that made me whole, the same said unto me, Take up thy bed, and walk.*[6] *Then asked they*

[1] T. R. reads *ἐγειραι*, with U V Γ Δ Mnn.; the others: *ἐγειρε*.

[2] T. R. with V and several Mnn.: *κραββατον*; 17 Mjj.: *κραβαττον*; ℵ: *κραβακτον*; E: *κραβατον*.

[3] ℵ D alone omit *εὐθεως*.

[4] ℵ It^{aliq} read here *και ηγερθη* (*and arose*).

[5] Instead of *απεκριθη*, A B: *ος δε*, and C G K L Δ: *ο δε*, *απεκριθη*; ℵ: *ο δε απεκρινατο*.

[6] Instead of *αρον* and *περιπατει*, ℵ reads in this verse and the following one *αραι* and *περιπατειν*.—ℵ B C L omit *τον κραββατον σου*.

him, What man is that which said unto thee, Take up thy bed, and walk? But he that was healed[1] *wist not who it was: for Jesus had conveyed Himself away,*[2] *a multitude being in that place.*"[3]—The deed of Jesus might seem to contravene the letter of the law: for it was a Sabbath day. The Rabbins distinguished thirty kinds of work forbidden by the fourth commandment. The act of bearing a piece of furniture, and that of healing, except in cases of pressing danger, were expressly excluded by their tradition. Hence the rebuke addressed to the man by the Jews, who, though wrongly, identify the rabbinical explanation of the Mosaic commandment with its real meaning.—The impotent man very logically shelters his action under the authority of Him who miraculously gave him the power to do it.—The question of the Jews is reported with minute accuracy. They do not ask: "Who made thee whole?" The fact of the miracle, surprising as it was, affects them very little. But the contravention of their sabbatical statute, that is what deserves attention! We recognise the spirit of the Ἰουδαῖοι (ver. 10).—The aor. ἰαθείς forcibly expresses the time when the sufferer acquired the consciousness of his cure, and looked about for his benefactor; while the perfect τεθεραπευμένος (ver. 10) simply denoted the fact of the cure which had been wrought, as it presented itself to the eyes of the Jews at the time when they were speaking to the man. The reading adopted by Tischendorf (ὁ ἀσθενῶν) has no intrinsic value, and is not sufficiently supported.—The object of Jesus in withdrawing so quickly, was to escape the noise and flocking together of crowds; He feared the carnal enthusiasm which was excited by His miracles. But it does not follow that the last words: "*a multitude being in that place*," are intended to express this motive. They rather show, as Hengstenberg thinks, the possibility of escape. Jesus easily disappeared in the midst of the throng who were pressing on one another in the place. Such, no doubt, is the meaning which the reading of the *Sinaït.* would express: ἐν μέσῳ, *in the midst of.* Nevertheless it is inadmissible, as well as the other variation

[1] Instead of ἰαθείς, Tisch. reads ἀσθενῶν, with D It.[2] only.

[2] ℵ D read ἐνένευσεν instead of ἐξένευσεν.

[3] ℵ alone: μέσῳ instead of τόπῳ.

of the same Ms. in this verse (ἔνευσεν).—Ἐκνεύω, strictly: *to make a motion of the head* so as to avoid a blow, and hence: to escape. How can Meyer deny that the aor. here has the meaning of the pluperfect?—From this slight remark it may be concluded that Jesus was not accompanied by His disciples, which would confirm the idea of Gess (p. 383).

Vv. 14, 15. "*Afterward Jesus findeth him*[1] *in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. The man departed, and told*[2] *the Jews that it was Jesus which had made him whole.*" —The impotent man had probably come to the temple to present a thankoffering. The warning which Jesus addresses to him certainly assumes that his disease had been either the effect or punishment of sin; but we must beware of concluding from the words, as has been often done, that sickness always results from the sin of the individual; in many cases it may be caused by the deterioration of the collective life of humanity by sin (see on ix. 3).—By *a worse thing* than thirty-eight years' suffering, Jesus can only understand damnation.

In the discovery which the impotent man makes to the Jews, we need not see either a communication dictated by gratitude and a desire to bring the Jews to the faith (Chrysostom, Grotius, etc.), or a malicious denunciation (Schleiermacher, Lange), or an act of obedience to the authorities (Lücke, de Wette, Luthardt), or finally, the bold proclamation of a power superior to theirs (Meyer). It is simply the answer which he could not give ver. 13, and which he now gives to discharge his responsibility; for he himself remained under the accusation so long as he could not refer it to the author of the deed, and this violation of the Sabbath might draw down on him the punishment of death, vv. 16, 18. Comp. Num. xv. 35.

Ver. 16. "*Therefore did the Jews persecute Jesus,*[3] *because He had done these things on the Sabbath day.*"—Διὰ τοῦτο, *therefore,* resumes what precedes, and at the same time is explained

[1] ℵ Syr^{cur}: τον τεθεραπευμενον, instead of αυτον.

[2] Instead of ανηγγειλε, D K U Δ, 20 Mnn. read απηγγειλε; ℵ C L Syr. Cop.: ειπεν.

[3] T. R. adds here: και εζητουν αυτον αποκτειναι, with 12 Mjj. the most of the Mnn. It.^{2} Syr^{sch}. These words are omitted in ℵ B C D L It^{plerique} Vg. Syr^{cur} Cop.

by the phrase which closes the verse: *because . . .*—The word διώκειν, *to persecute,* denotes the seeking of the means to injure. —In favour of the authenticity of the following words in the T. R.: *and sought to slay Him,* the μάλλον, *the more,* of ver. 18, may be alleged. But it may be said, and with still more probability, that it is this word of ver. 18 which has suggested the gloss.—The imperfect ἐποίει, *He did,* malignantly expresses the idea that the violation of the Sabbath has become with Him a sort of maxim: He is in the habit of it. This idea is wholly lost in the inaccurate translation of Ostervald and of Rilliet: "because He *had done* that." The plural ταῦτα, *these things,* refers to the double violation of the Sabbath by healing and by the burden-bearing.

Let us here remark two analogies between John and the Synoptics,—1st. In the latter also Jesus is often obliged to perform His miracles as it were by stealth, and even to impose silence on those whom He has cured. 2d. It is also on occasion of the Sabbatic cures, according to them, that the conflict breaks out in Galilee (Luke vi. 1–11).

II. *The Discourse of Jesus.*—vv. 17–47.

In this essentially apologetic discourse the three following thoughts are developed:—

1st. Jesus justifies His work by the *relation of dependence* which exists between His acting and that of His Father, vv. 17–30.

2d. The reality of this relation does not rest solely on the personal affirmation of Jesus; it is established by the *testimony of God Himself,* vv. 31–40.

3d. Supported by this testimony of the Father, Jesus passes from defence to attack, and unveils to the Jews the moral *cause of their unbelief,* the absence of the true Mosaic spirit, vv. 41–47.

1. *The Son the Father's Workman.*—vv. 17–30.

Ver. 17. "*Jesus answered them, My Father worketh hitherto, and I work.*"—These words virtually contain the whole of the following discourse. It is drawn from the profoundest

depths of Christ's consciousness, and ascends as it were to the very point of mysterious union between His Father's working and His own. It is one of those bright rays which resemble the declaration of Luke ii. 49: "*Wist ye not that I must be in my Father's?*" or this: "*Destroy this temple . . .*" (John ii. 19). These sudden and immeasurably profound utterances distinguish the language of Jesus from all others.

The words are usually explained in this sense: "My Father worketh without disturbing Himself about the Sabbath, since the creation up to the moment when I speak to you; and I do the same." They are applied in this sense either to the preservation of the world as a continuous creation (M. Reuss), or to the work of human salvation, which admits of no interruption (Meyer). Jesus, in that case, would assert that His working is elevated above the Sabbatic rest as much as that of God Himself. But if this were the thought of Jesus, He would have expressed it more clearly: instead of *hitherto*, He would have said *always*. And He could not have avoided repeating this word in the second member of the clause: "My Father . . ., and I also work *unceasingly*." But, moreover, this meaning, applied to the Sabbath law, falsifies the relation of Jesus to that law. "*Born under the law*," says Paul of Jesus, Gal. iv. 4. For the same reason he calls Him a *minister of the circumcision* (Rom. xv. 8). This subjection of Jesus to the law ceased only with His death. It is absolutely impossible to prove that He, in a single case, contravened a really legal prescription: He cast off the yoke of human traditions and Pharisaic commentaries, never that of the law.—Luthardt, to apply the *hitherto*, contrasts it, not with the Sabbath of the past, but with the final Sabbath yet to come: "So long as the hour of the future Sabbath or of the consummation of salvation has not sounded, I work with the Father." But, as Meyer remarks, the antithesis here introduced by Luthardt between the present time and the future Sabbath, however true, is indicated by nothing either in the words of Jesus or in the context.

To apprehend the meaning of this saying, let us explain it, first of all, apart from the *hitherto*. "My Father worketh, and I work." The connection between the two propositions thus formulated is obvious at a glance. It is enough to com-

bine logically what is in grammatical juxtaposition. It is as if it ran: "*Since* my Father worketh, I, His Son, work also. My Father is at work; I, His Son, cannot remain idle." Here again we find the same paratactic construction as we have already again and again observed in John, which is agreeable to the genius of the Hebrew language, and which consists in expressing simply by the copula *and* a logical relation which the genius of the Greek expresses by a conjunction. It is therefore the law of His filial heart which Jesus expresses by this saying: "My rule is my Father's work. So long as He works, I work." This relation, so full of tenderness, is precisely that which is described and developed in vv. 19 and 20. By this relation of dependence, Jesus admirably places His work under the shelter of His Father's. But it was not His work in itself which was found fault with; it was the time when He did it; and hence the reason why He introduces into His reply the determination of time: ἕως ἄρτι, *hitherto*. "My Father worketh up to this very moment . . . ; I work also." The work of the Son cannot cease at this hour, since at this very hour the Father is working. When He speaks thus, Jesus alludes neither to the weekly Sabbath nor to the final Sabbath. This proposition expresses the *absolute, immediate,* and *permanent* fidelity with which the Son enters every instant into the Father's work. It is the profoundest law of His being which Jesus here reveals in this concise and original form. This description is the opposite of that which characterizes the life of sinful man, acting from his own initiative (ἀφ' ἑαυτοῦ, ver. 19).

Does Jesus hereby declare Himself independent of the Sabbatic law? He appears to do so; and M. Reuss seems to be right in asserting it. But the question practically is, whether it will ever please the Father to give the Son an indication to work contrary to the Sabbatic commandment. Now this is—it can be demonstrated—what never took place, and what could not happen during the course of the earthly life of Jesus. For His condition as a Jew, and His office as Jewish Messiah, made it His sacred duty to observe the law; and never could the Father's initiative put Him in the dilemma of violating the Mosaic form, or of breaking with His divine model. Hilgenfeld sees the lie given direct in

this saying to the idea of the rest of God in Genesis. But this rest refers to the sphere of nature, while the subject in question here is the work of salvation and the moral education of the human race. This divine work has for its basis the very cessation of God from His creative work in nature. (See Introd. i. p. 171.)

The genius of Socrates stopped him at the moment when he was about to act contrary to the will of the gods; its action was purely negative. The relation here described has some slight analogy to that, but surpasses it infinitely. What Jesus feels is a positive impulse to act, springing from the view which He has of God's acting. What an Apology! It was to say to His adversaries in the humblest form: In accusing me, it is my Father whom you accuse. It is the Legislator whom you reproach with the transgression of His law; for my acting is only an obeying of His.

Ver. 18. "*Therefore*[1] *the Jews sought the more to kill Him, because He not only broke the Sabbath, but said also that God was His Father, making Himself equal with God.*"—The διὰ τοῦτο, *therefore*, is explained by the ὅτι, *because*, which follows.—According to the true reading in ver. 16, the notion of *killing* was not yet expressed in that verse; it was only contained implicitly in ἐδίωκον, *they persecuted*. But it suffices fully to explain the μᾶλλον, *the more*, of ver. 18. Let us here take up the singular exaggerations of M. Reuss: "Let the discourse," says he, "ver. 18 et seq., be read, interrupted again and again by the phrase: *They persecute Him, They seek to kill Him.* According to the common and purely historical exegesis, we get at the notion of the Jews running after Jesus in the streets, and pursuing Him with showers of stones" (t. ii. p. 416). A truly historical exegesis reduces those numerous interruptions to the two graduated notices: "*They persecuted Him*," ver. 16, "*They sought to kill Him*," ver. 18, and finds in the two expressions only the indication of some hostile conventicles in which the rulers proposed the question even thus early, how they might get rid of so dangerous a man. The Synoptics trace back to the very same epoch the murderous projects of the adversaries of Jesus (Luke vi. 7, 11; Mark iii. 6; Matt. xii. 14). The anxious look of John could discern the fruit in

[1] ℵ D It.: διὰ τοῦτο οὖν; the others omit οὖν.

the germ.—"Ελυε, not: *He had broken* (Ostervald), but imp.: *He was destroying*, strictly: *was dissolving.* His example and principles seemed to be annulling the Sabbath.—Besides this first charge, the declaration of Jesus, ver. 17, had just furnished them with a second, that of blaspheming. It was, first of all, this word μοῦ, *my* Father, which shocked them, because of the peculiar and exclusive sense of the expression. If Jesus had said *our Father*, the Jews would have accepted His words without scruple (viii. 41). And finally, it was the practical consequences which He seemed to draw from the term, acknowledging no other rule for His work than the action of God Himself: "*Making Himself equal with God.*"

Ver. 17 contains the idea which is the germ of the whole following discourse: the relation between the Father's working and the Son's. Vv. 19 and 20 set forth this idea in a more detailed way; in ver. 19 we have the relation of the Son's working to that of the Father; in ver. 20, the relation of the Father's working to that of the Son. We might say: the Son who sets Himself with fidelity to serve the Father (ver. 19), and the Father who consents with tenderness to serve as model to the Son (ver. 20).

Ver. 19. "*Then answered Jesus,*[1] *and said unto them, Verily, verily,*[2] *I say unto you, The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise.*"—The middle ἀπεκρίνατο, which occurs elsewhere in John only in v. 17 and xii. 23, always announces, if we mistake not, a saying accompanied on the part of Jesus with a profound turning in upon Himself.—The critics who find in ver. 17 a speculative idea like that of continuous creation, see in vv. 19 and 20 the speculative unfolding of the metaphysical relation between the Father and the Logos. But if there be given, as we have done, to ver. 17 a sense appropriate to the context, vv. 19 and 20 have not this more or less abstract theological character; they have, as well as ver. 17, a practical application to the given case. Jesus means to say, not: I am this or that to my Father; I maintain toward Him such or such a relation, but: "What-

[1] ℵ begins the verse thus: ελεγεν ουν αυτοις ο Ιησους.—B L: ελεγεν instead of ειπεν.

[2] ℵ alone omits one of the two αμην.

ever work you see me do, even though it should give you offence, like that for which I am now accused, be well assured that, as a submissive son, I have only done it because I saw my Father act in the same direction at the same time." This is not metaphysics; it is the explanation of the work for which He was accused, and of all His activity in general. Jesus gives forth this justification from an unparalleled depth, from the most intimate law of His moral life, from His filial dependence on the Father. His reply resembles Luther's: "I cannot otherwise," at Worms; or, to take a nearer example, Jesus puts His work under the guarantee of the Father's, as the impotent man had just put his under the shelter of that of Jesus.

The first proposition of ver. 19 presents this apology in a negative form: Nothing of myself; the second, in an affirmative form: Everything in imitation of the Father.—The formula, *amen, amen,* shows that He draws this revelation from the depths of His moral consciousness.—The expression *cannot* does not denote a metaphysical impossibility, or one of essence. Does not the Son possess the divine privilege *of having life in Himself* (ver. 26), and consequently that of being able to communicate it at will? His powerlessness is therefore purely moral. This appears from the very term Son, which Jesus substitutes of design for the pronoun *I* of ver. 17. It is because of His filial, that is to say, perfectly obedient character, that Jesus is inwardly prevented from acting *of Himself* at any time whatever. But He might have the power of acting otherwise if He chose; and this is the idea which allows us to give to the expression ἀφ' ἑαυτοῦ, *of Himself,* a real and serious meaning. In all the phases of His existence, the Son has a treasure of life peculiar to Himself, which He might use independently of the Father. As Logos He has, according to ver. 26, the power of creating: He might at His own hand bring worlds out of nothing, and make Himself their God, εἶναι ἴσα Θεῷ, *to be equal with God,* Phil. ii. 6.[1] But *He is wholly for God* (John i. 1); and, rather than wish to be, like Satan, God of a world for Himself, He prefers to remain in His position as Son, and to use His creative power only for God. This law of His divine

[1] We do not give this parallel here as the explanation of the passage.

life is also that of His human life on the earth. Although deprived of His divine state (His *form of God*), as man He possesses first the faculties of man, and then from His baptism the powers of Messiah. Therewith He might create, in the sense in which every man of talent creates, create by and for Himself, or found a kingdom here below which should be His own, like any genius or conqueror. Was it not to this very real power that the various suggestions of Satan in the wilderness appealed? But He constantly declined every such use of His human and Messianic power, and uniformly connecting His work with His Father's, He thus freely maintained and confirmed His character as the Son. Everything in this relation is moral. The *cannot* referred to here is only the negative side of filial love.—The proposition ἐὰν μή τι . . ., *but what He seeth the Father do*, or rather: "if He see not the Father *doing it*," does not restrict the idea: *doing of Himself*. It is merely the epexegesis of the ἀφ' ἑαυτοῦ; *of Himself*: "Of Himself, *that is to say* unless He sees . . ."—The pres. participle ποιοῦντα, *doing*, corresponds to the ἄρτι, *now*, of ver. 17: The Son seeth the Father *acting*, and associates Himself at the same instant with His action.

Filial love does not only prevent the Son from acting *of Himself*, but it leads Him to enter positively into the Father's work. This is the idea contained in the second part of ver. 19. It is connected by *for* with the preceding. The truth is, if every work of His own is impossible to the Son, it is *because* He devotes Himself wholly to the Father's work. As He bestows all His time and all His strength to reproduce this model faithfully, it becomes impossible for Him to work *of Himself*.—Does it not seem that Jesus is borrowing these familiar images from His work of other days, when, in the carpenter's shop of Nazareth, He took part in the work of him who filled the place of father to Him here below? The law of His work then was to adapt it constantly to that of Joseph, and to co-operate in it according to the measure of His understanding and strength, as long as the day lasted and Joseph himself worked; so that there remained to Him neither strength nor leisure for work of His own. And this community of action evidently covered the responsibility of the child in every work thus carried out. Now Jesus puts

Himself under the privilege of an entirely similar position, though in a work of an infinitely superior nature. He lives in the invisible workshop of His Father, as formerly in that of Nazareth. Heaven has been opened to Him. He discerns at every instant the point to which the work of God on the earth has come, and all His faculties as man and His prerogatives as Messiah are employed to aid in it.—Ἅ γὰρ ἄν, *the things whatsoever they may be.* The word includes eventualities without number, and perhaps many more violations of the Pharisaic statutes than those which they have just seen, and which scandalize them so much! But He will not voluntarily leave one of them unperformed. It is under the impulse of this divine initiative that He has wrought the work in question; and they may expect His working many more which shall bear the same character. In these words it is hard to say which is the more astonishing, the simplicity of the form, or the sublimity of the idea. Jesus speaks of this intimate relation to the Being of beings as if it were the most ordinary thing in the world. It is the saying of the child of twelve: "*Must I not be in my Father's?*" raised to a higher power. But this perfect correlation between the Son's work and that of the Father can only exist on one condition: that the Father consent to initiate the Son perpetually into the course and wants of His work. And this is what He deigns to do:

Ver. 20. "*For the Father loveth the Son, and showeth Him all things that Himself doeth; and He will show Him greater works than these, that ye may marvel.*"—This indispensable initiation of the Son into the divine work is assured to Him by the infinite love of the Father (*for*). The term φιλεῖν expresses the feeling of tenderness (*cherishing*), and accords perfectly with the intimacy of the relation here described. It was otherwise iii. 35, where the word ἀγαπᾷ, indicating the love of approbation, and, to some extent, of admiration (ἄγαμαι), was more in place, because the matter in question there was the communication of omnipotence. The Father's *showing* corresponds to the Son's *seeing* (ver. 19), and is at once its condition and consequence; its condition, for the Father unveils His work to the Son, that the latter may co-operate in it; its consequence, for to this constant and

faithful co-operation of the Son the continuity of the Father's revelation is due.

But the Son's initiation into the work of the Father, though destined to be complete, takes effect *gradually*, as suits the truly human state of the former. Such is the meaning of the end of the verse: *And He will show Him greater works than these.* The expression: *what things soever*, in ver. 19, already hinted at this progressive extension of the domain of "divine realities" (Gess), which is open to the view of the Son. *Τούτων, than these*, refers to the cure of the impotent man, and to all the miracles of the same sort which the Jews had already witnessed. But in proportion as Jesus grows in understanding and strength, the part which He can take in the Father's work becomes more considerable. He understands the work better, and can take it in hand more completely. At His baptism this initiation and co-operation began. But that was only a starting-point. This development will reach its goal when, the Son having obtained as man the form of existence which He possessed eternally as the Logos, *His glory* (xvii. 5) shall possess divine knowledge and omnipotence. Then the work of God will be in its entirety both shown and committed to Him; so John says in Rev. i. 1, in perfect harmony with our passage: "*The revelation of Jesus Christ, which God gave unto Him.*" This is the commentary on our *δείξει, shall show.* The Father's work for the salvation of the world shall then pass into His hands in its fulness, according to the words of Isaiah regarding the glorified Servant of Jehovah: "*And the pleasure of the Lord shall prosper in His hand*" (Isa. liii. 10).

There is only one way in which we can form an idea, however inadequate, of the relation of the work of Jesus and that of the Father as described in those two verses: that is, ourselves to enter into a similar relation to Jesus. The more the believer devotes himself faithfully to the work of Jesus Christ, the more does the latter take pleasure in giving him the knowledge of it, both in its whole and in its parts; and the better the believer understands it, the more does he take part in it faithfully at every moment of his life, and the more does he realize it in his sphere in every one of his acts. It is also a gradual progress which takes place in him. Every

step taken in his spiritual development enlarges his sphere of action and the part which he takes in his Master's work, and this faithful work makes him in return grow himself. This parallel seems to us the best commentary which can be given on the passage which we are explaining. We are guided to it, besides, by another saying of Jesus which presents, even in the form of expression, a striking analogy to our passage: "*Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these* (μείζονα τούτων) *shall he do; because I go unto my Father*" (xiv. 12). Once in possession of the divine work in its totality, Jesus from the midst of His glory makes His own partners in it. And by them He does still greater works than the earthly miracles which the Father wrought by Him.

The words which close the verse: *that ye may marvel*, may be paraphrased thus: "And then there shall be for you, my adversaries, ground for the deepest amazement." The Jews opened their eyes wide at the healing of an impotent man. What will it be when, at the voice of this same Jesus, mankind will recover life spiritually, and even one day physically! A poor healing amazes them; what will a Pentecost do, and a resurrection from the dead! This somewhat disdainful manner of speaking about miracles would be very strange in the mouth of an evangelist who was to play the part of an inventor of miracles.—"*Ἵνα, in order that,* expresses not only a result (ὥστε), but an end. This astonishment is purposed by God; for it is from this that the conversion of Israel will proceed in the end of time. Seeing the miracles produced by the gospel among mankind, Israel will close with rendering to the Son that homage equal to the homage rendered to the Father, of which ver. 23 speaks. The beginning of the fulfilment of this prophecy is found Acts iv. 13: "*Now, when they saw the boldness of Peter and John, they marvelled; and took knowledge of them, that they had been with Jesus;*" and v. 24: "*When they heard these sayings* (Peter's), *they doubted of them whereunto this would grow.*"

These two verses form one of the most remarkable passages of the N. T. from the Christological point of view. De Wette finds in the expression: *of Himself* (ver. 19), an exclusive and

somewhat dark reference to the *human* side in the person of Jesus; for if Jesus is the Logos, His will is as divine as that of the Father, and there can be no contrast between the one and the other, as would be implied by the word: *of Himself*. De Wette must of course extend this defect of logic to the passage xvi. 13, where this same expression is applied hypothetically to the Holy Spirit. Lücke sees in it only a popular manner of presenting the human appearance of Jesus abstracting from the divine element. M. Reuss (t. ii. p. 438 et seq.) brings out of this passage heresy on heresy, if we take as the standard of Johannine thought the theory of the Logos. According to him, indeed, God is conceived in the prologue as a purely abstract being, acting in space and time only through the Logos; and the latter ("the essence of God reproduced, so to speak, a second time of itself") is perfectly equal to the Father; while, according to our passage, the Father does a work of Himself (ἃ αὐτὸς ποιεῖ), which He reveals to the Son, and in which He associates Him gradually, which is entirely contradictory. For, according to this latter theory, the Father acts directly in the world otherwise than by the Logos, and the Son is related to the Father in a condition of subordination incompatible with "the equality of the two divine persons," taught in the prologue.

The judgment of Lücke and de Wette undoubtedly assails the so-called orthodox conception of the person of Jesus, but by no means that of the N. T. and of John in particular. John does not know this Jesus, *now* divine, *now* human, to which traditional exegesis has recourse. He knows a Logos who, once emptied of the divine state, entered fully into the human state; and after having been revealed to Himself at His baptism as a divine subject, re-entered at the close of His human development upon the divine state. By His human existence and earthly activity He realized, in the form of *becoming*, the same filial relation which He realized in His divine existence in the form of *being*. And hence all the terms used by Jesus, the *showing* of the Father, the *seeing* of the Son, the expressions "*cannot*" and "*of Himself*," apply to the different phases of His existence, to each according to its nature and measure. To understand the "*of Himself*" in our passage and xvi. 13, all we require is to take in earnest, as Scripture does, the distinction of persons in the Divine Being; if each of them has His own life, from which He may draw at pleasure, there is no inconsequence between the passages quoted.

As to the criticism of M. Reuss, the idea which he finds in the prologue of an abstract divinity, purely transcendental and without possible relation to the world, is not that of John, but solely that of Philo. God is, on the contrary, in the prologue,

a Father full of love both to the Son (ver. 18) and to the children whom He Himself begets by communicating to them His own life (ἐκ Θεοῦ ἐγεννήθησαν, *were born of God*, ver. 13). He can therefore act directly in the world, and associate His Son, made man, in His work. Vv. 19, 20 are in contradiction, we acknowledge, to the theory of Philo, but by no means to the conception of the evangelist.—It is exactly the same with respect to the subordination of the Son. The true view of the prologue is that of the dependence, and the free dependence, of the Son (ἦν πρὸς τὸν Θεόν, ver. 1). It is exactly that of v. 19, 20. This conception, it is true, also contradicts that of Philo; but that proves only one thing: that it is a mistake to make our evangelist the disciple of this strange philosopher, while he is simply the disciple of Jesus Christ (Introd. i. p. 175 et seq.).

Jesus has just been speaking of works greater than His actual miracles, which He shall one day accomplish at the will of His Father. He now explains what those works are: *the resurrection* and *the judgment* of humanity, vv. 21-29. This difficult passage has been very differently understood. Several Fathers: Tertullian, Chrysostom; later, Erasmus, Grotius, Bengel; finally, in modern times, Schott, Kuinoel, Hengstenberg, etc.,—have applied the whole passage (except ver. 24) to the resurrection of the dead *in the literal sense* and to the last judgment. A diametrically opposite interpretation was already held by the Gnostics, then among moderns by Ammon, Schweizer, B.-Crusius: it is that which refers the whole passage, even vv. 28 and 29, to the *spiritual* resurrection and the *moral* judgment which the Gospel effects. Finally, a third group of commentators find a *gradation* in this piece, and connect vv. 21-27 with the moral action of the gospel, and vv. 28 and 29 with the resurrection from the dead in the literal sense. These are, for example, Calvin, Lampe, and most of the moderns, Lücke, Tholuck, Meyer, de Wette, etc. Taking the most exact account of the shades of expression, we shall discern the true course of our Lord's thought. We see first the two ideas of *quickening* and *judging* appear in an altogether *general* and indefinite way in vv. 21–23. This forms a first cycle, which ver. 23 separates with precision from the sayings which follow.

Ver. 21. "*For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will.*"—

To raise the dead is a greater work than to heal an impotent man; hence the *for*. This work, as well as miracles, is the reproduction of the Father's work. The great difficulty here is to determine whether, as most interpreters seem to think (for they do not explain themselves sufficiently on this head), the work of resurrection ascribed to the Father is to be identified with that accomplished by the Son, or whether it is specifically different from it, or finally, whether they combine with one another in a process for which the formula needs to be sought.[1] On the first explanation, the ζωοποιεῖν, *to quicken*, ascribed to the Father, would remain in a purely ideal state until the Son, obeying the divine initiative, made the design of the Father pass into the terrestrial reality. Thus Luthardt says: "The work belongs to God, as proceeding from Him; to the Son, as wrought by Him in the world" (p. 444). Gess: "It is not that the resurrection of the dead was till now the work of the Father, to become henceforth that of the Son; the resurrection of the dead is not yet accomplished. Neither is it that one part of the dead is raised by the Father, another by the Son. . . . But the Son is regarded as *the organ* whereby the Father raises from the dead" (p. 31). Bäumlein: "The Son is the bearer and mediator of the Father's working." This meaning is very good in itself; but does it really harmonize with the expression: *like as?* Was this the proper term to denote a simple divine impulse, an initiative of a purely moral nature? Jesus, in expressing Himself thus, seems rather to have in view a *real* work which is wrought by the Father, and which serves as a model for His.—The second of the meanings just indicated is the one adopted by M. Reuss. The *bodily* resurrection, according to him, should be ascribed to the Father; and to the Son, resurrection in the spiritual sense, *salvation*. M. Reuss finds the proof of this distinction in the οὓς θέλει, *whom He will*, which indicates a selection. This last solution is untenable. How could vv. 28, 29, which describe

[1] As if (to return to the comparison of the common work of Jesus and Joseph) we had to decide for one of these three forms: either Jesus executing the plans traced by Joseph; or each of them having a distinct part in the work; or, finally, Jesus seconding Joseph more and more, in proportion as He grew, and ending with charging Himself with the entire work.

the consummation of the Son's work, be applied to the spiritual resurrection? Comp. likewise vi. 40, 44, etc., where Jesus expressly attributes to Himself by an ἐγώ, *I*, repeated again and again, the resurrection of the body,—a fact which obliterates the line of demarcation marked out by M. Reuss. —Does not Jesus rather mean to speak here of that universal action, at once creative and restorative, which God has exercised from the beginning of things in the sphere of nature and in the theocratic domain? Comp. Deut. xxxii. 39: "I kill and *make alive*, I wound and *I heal*." 1 Sam. ii. 6: "The Lord killeth and *maketh alive*, He bringeth down to the grave and *bringeth up*." Isa. xxvi. 19: "Thy dead men *shall live*; my dead body *shall rise again*." This work of moral and physical restoration, carried on hitherto by God, passes henceforth into the hands of Jesus, but gradually, and according to the measure of His growing capacity. Till His baptism He had wrought only human works. From that time He begins to work isolated miracles of bodily and spiritual resurrection, specimens of His great future work. From the time of His elevation to glory He realizes by Pentecost the moral resurrection of humanity, and finally by His return on the day of His advent, and by His victory over the last enemy death, which shall be its consequence (1 Cor. xv. 26), He will work in the physical domain the universal resurrection. Then only will the work of the Father have passed wholly into His hands. The resurrection wrought by the Son is not therefore a different resurrection from that accomplished by the Father. Only the Son, made man, becomes the agent of it by degrees.—The pres. *quickeneth*, in the second clause, is a present of competency. Comp., vv. 25 and 28 ("the hour *is coming* that . . ."), which show that the reality is yet to come. Yet even now the word of Jesus possesses a quickening power (*the hour even now is*, ver. 25).—We have already, in our translation, connected the regimen: *the dead*, with the first verb only (*raiseth up*); such is the construction apparently indicated by the position of the words. The second verb ζωοποιεῖ, *quickeneth*, thus takes an absolute sense. It forms the transition to the Son's work in the second clause. Ἐγείρειν, strictly *to awake*, refers to the very moment of passing from

death to life; ζωοποιεῖν, *to quicken*, to the full communication of life, whether spiritual or bodily, to man once awakened. Nothing obliges us to follow M. Reuss in restricting the application of this word, *to quicken*, in the second clause, to spiritual life. The restriction: *whom He will*, undoubtedly indicates a selection. But in the bodily resurrection also, will there not be selection? In ver. 29, Jesus distinguishes two bodily resurrections, the one to *life*, the other to *judgment*. The first alone, therefore, is a true quickening; it is the resurrection to glory, which is the consummation of spiritual *life*.

When He says: *whom He will*, Jesus does not contrast His will as Son with His Father's,—it must have run: οὓς αὐτὸς θέλει. He contrasts those whom He feels Himself constrained to quicken (believers), with those in whose favour it is morally impossible for Him to work this miracle. These words are therefore the transition to ver. 22, where it is said that judgment, that is to say, division, is committed to Him. In effecting the division, which decides on the eternal death or eternal life of individuals, Jesus does not cease for a moment to have His eyes fixed on the Father, and to conform to His plan. According to vi. 38 and 40, He discerns those who fulfil the divinely fixed condition: *every one which believeth;* and immediately He applies to them the quickening power which the Father has given Him, and which depends henceforth upon His personal will. Might there not be in this οὓς θέλει, *whom He will*, an allusion to the spontaneity with which Jesus offered healing to the impotent man without being at all solicited by him, choosing him freely among all the other sufferers who surrounded the pool? —M. Reuss nevertheless finds in the words: *whom He will*, a contradiction to the idea of the Son's work being dependent on that of the Father. But the inner feeling which makes Jesus *will* in such or such a way, while it is formed spontaneously within Him, is nevertheless in harmony with that of God. His love is undoubtedly distinct from the Father's; it is really *His* love; but it works in harmony with the divine love, and with a common end in view. Comp. the formula in the address borne by the apostolic Epistles: "Grace and peace from God and the Lord Jesus Christ." No more in Jesus than in God is liberty arbitrariness. Comp. for the

free-will of the Spirit, iii. 8 and 1 Cor. xiii. 11; and for that of God in the sphere of nature, 1 Cor. xv. 38.—It is from not having distinguished between liberty and caprice that M. Reuss has again found here the idea of absolute predestination. What Jesus meant to express is the glorious sufficiency which God is pleased to grant Him in accomplishing the common work. He is a source of life like the Father, morally at first, and one day corporeally. Under the veil of absolute dependence, Jesus gives us a glimpse of the magnificent prerogative of His filial liberty.

Vv. 22, 23. "*For also the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent Him.*"—Two particles connect this verse with the preceding: γάρ, *for*, and οὐδέ, which must here be translated by *also*, but which literally signifies: *and neither*. The second lays down the committing of *judgment* to the Son mentioned in ver. 22, as a new fact, and one co-ordinate with that of *quickening* by the Son (ver. 21); and the first presents the second of those facts as the explanation of the first. If God delegates to the Son the power of quickening whom He will, it is because He has transferred to Him the function of judge. To quicken is to absolve (ver. 24); to refuse to quicken is to condemn. The power of quickening or not quickening is therefore embraced in that of *judging*. Such is the connection between vv. 21 and 22.—Meyer persists in understanding *judging* here, as in ch. iii., in the sense of pronouncing a sentence of *condemnation* exclusively. But in ver. 21 it is quickening which is in question as well as the contrary; and the expression τὴν κρίσιν πᾶσαν, *judgment in all its forms* (ver. 22), is not favourable to this restricted sense, and shows that the term *judging* should be taken here in its most general sense. M. H. Meyer (*Discourses on the Fourth Gospel*, p. 36) is shocked to find that this term is taken in ver. 22 in a *spiritual* sense (moral judgment now passing on men), in ver. 29 in an *external* sense (the final judgment), lastly, in ver. 30, in a purely *subjective* sense (the judgment of Jesus individually); and hence he concludes that the tenor of the discourse has not been in this case

exactly reproduced. But in ver. 22 the subject in question is judgment in the most *general* sense, and without any definite application (*all judgment*), exactly as in ver. 21 there is presented the idea of raising up in the most comprehensive and indefinite sense. It is not till the following cycle, vv. 24–29, that the meaning of these words becomes definite, first in the spiritual sense (vv. 24–26), and finally in the external sense (vv. 27–29). All is therefore perfectly correct in the progress of the thought.—And what is the object of the Father in transferring to Jesus the two supreme attributes of deity, *quickening* and *judging?* He wishes, according to ver. 23, that the homage of adoration rendered to Him by mankind should extend to the Son Himself. "The Father loveth the Son" (iii. 35); and hence He would see the world at the feet of the Son, even as at His own. The word τιμᾷν, *to honour*, certainly does not express directly the act of adoration, the προσκυνεῖν, as M. Reuss well remarks. But it evidently denotes in the context the sentiment of religious respect which the act of adoration expresses. And in demanding this sentiment boldly for His person in the same sense in which it is due to the Father (καθώς, *even as*), Jesus certainly authorizes worship, properly so called, to be paid to Him. Comp. xx. 28; Phil. ii. 10: "That at the name of Jesus every *knee should bow;*" and the Apocalypse throughout.—The Father is not jealous of such homage. For it is He whom the creature honours when honouring the Son because of His divine character; as it is also to God that honour is refused when it is refused to the Son.—There is a terrible warning to the accusers of Jesus in these last words of the verse. Jesus throws back on them the accusation of blasphemy: these zealous defenders of God's glory must learn, that in accusing Him, Jesus, as they do on occasion of the miracle which He has wrought in the midst of them, it is God who is outraged in His person, and that the treatment to which they subject this poor weak man, touches the Father Himself, who is one with Him. This threatening end of ver. 23 is an anticipation of the severe application which shall close the discourse (vv. 41–47).

The cycle vv. 21–23 was a still very general development of the abridged cycle vv. 19, 20. Jesus now shows the

progressive *historical* realization of the two works of *quickening* and *judging*, which He ascribed to Himself, vv. 21–23, in all their generality, and in the form of simple competency. In vv. 25, 26, He represents this double power as He will exercise it in the midst of humanity in the spiritual sphere; then vv. 27–29, as He will finally display it in the external and physical domain.

Thus it is that those sublime views, presented at first in the most synthetic and summary form, fall successively into their principal elements, and conclude by appearing in the precise form of concrete and distinctly analysed facts (comp. Introd. i. p. 140 et seq.).

First phase: the *spiritual* resurrection and *moral* judgment of humanity by the Son, vv. 24–26.

Ver. 24. "*Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and cometh not into condemnation; but is passed from death unto life.*"—Divine things are present to the eye of Jesus; He speaks of what He sees (iii. 11); hence the formula: "*Verily, verily, I say unto you . . .*" (vv. 24, 25). These words show at the same time the grandeur of the fact here revealed. The fact is so unheard of, that we do not wonder to hear Jesus announce it so solemnly: to the man who receives His word with confidence, the two decisive acts of the eschatological drama—resurrection and judgment—are finished things. The simple word of Jesus received with faith has accomplished all. This fact is indeed the proof of the powers of life-giving and judging which Jesus ascribed to Himself, vv. 21 and 22. Ἀκούειν, *to hear*, denotes in this place moral hearing as well as physical, in the sense of Matt. xiii. 43. The words: *and believeth on Him that sent me*, are explained by the second part of the discourse, in which Jesus appeals to the testimony rendered to Him by the Father. If a man surrender himself to the word of Jesus on the faith of the divine character of His being and work, he renders homage not only to the Son, but also to the Father. — The meaning of ἔχει, "*hath life*," can only be rendered fully here by "*already* hath life." It is the proof of ver. 21: the Son quickeneth. Is it not in reality His word which has wrought the miracle?—*Καί, and*, signifies here: *and in consequence.* Exemption from judgment is a

consequence of entrance into life; for the place of judgment is on the threshold between life and death.—Ἔρχεται, *cometh*, is the present of the idea or principle. The believer's moral state is already fixed by the simple fact of the welcome which he has given to the word. By this word, received inwardly, the believer is constantly subject during his lifetime to that moral judgment to which unbelievers shall not be subjected till the last day. The revelation of hidden things takes place in the inner forum of their conscience, where everything is condemned which would have required to be so before the tribunal at the last judgment. Judgment being thus to them a thing finished, does not require to be repeated. If, therefore, the word received with docility sets the believer free from judgment, it is simply because it anticipates it; comp. xii. 48, where it is said that the judge at the last day shall be no other than this same word. What a conviction of the absolute holiness and perfection of His word do not such expressions suppose in the inmost consciousness of Jesus! Ostervald wrongly translates κρίσις by *condemnation;* and so Meyer: *a judgment of condemnation.* The harmonizing of this passage with Rom. xiv. 10 and 2 Cor. v. 10 was given at iii. 18.—The last words: *but is passed from death unto life,* are the antithesis (*but*) of the preceding, in this sense, that he who has passed from the sphere of death into that of life has necessarily judgment behind him. The word *life* is taken in the fullest sense. The resurrection of the body itself will not be to the believer an entirely new fact; essential death—that of the soul—being once conquered, the glorification of the body is only the triumph after victory (comp. v. 29, the expression: *resurrection of life*).—It is altogether arbitrary to explain the μεταβέβηκεν, with Bäumlein, in the sense of: "*has the assurance of being able* to pass from death unto life."

Ver. 25. "*Verily, verily, I say unto you, The hour is coming, and now is,*[1] *when the dead shall hear*[2] *the voice of the Son of God;*[3] *and they that*[4] *hear shall live.*"[5]—If the passage from

[1] ℵ a b omit the words καὶ νῦν ἐστιν.

[2] Instead of ἀκουσονται, ℵ L, some Mnn. read ἀκουσωσιν, and B, some Mnn. ἀκουσουσιν.

[3] Instead of θεου, K S and some other authorities read ἀνθρωπου.

[4] ℵ rejects οἱ.

[5] T. R. with 11 Mjj. and almost all the Mnn.: ζησονται; ℵ B D L: ζησουσιν.

death to life has taken place (ver. 24), it is because there really is and there will be a spiritual resurrection. In ver. 24, Gess says, Jesus speaks as a *prophet:* "my *word;*" in ver. 25, as the *Son of God:* "*the voice* which raises the dead."—The identity of the formula which begins the two verses, 24 and 25, as well as the *asyndeton*, would of itself suffice to prove that they both refer to the same thing—the spiritual quickening of believers. Only, to present the matter pictorially, Jesus borrows from the physical resurrection images whereby He depicts the moral work which is to pave the way for it. He seems to allude to that magnificent vision of Ezekiel, in which the prophet, standing in the midst of a plain covered with dry bones, calls them to life, first by his words, and then by the breath of Jehovah. So Jesus sees Himself the only really living one in the midst of mankind, who are sunk in death and sin. The same conviction suggests to Him the saying found in the Synoptists: "*Let the dead bury their dead.*" Living, He has the task of giving life.—The expression: *The hour cometh, and now is,* is intended (comp. iv. 23) to open the eyes of all to the greatness of the epoch inaugurated by His ministry. Jesus says: *the hour cometh;* He refers to the sending of the Holy Spirit (vii. 37–39).—But He adds: *and now is;* for His words, which are spirit and life (vi. 63), were even then preparing for Pentecost; comp. xiv. 17.—The expression: *the voice of the Son of God,* reproduces the term: *my word,* ver. 24, but that while representing His word as the personal voice of Him who calls sinners from death. The expression: *Son of God,* brings out the power of this voice.—The art. οἱ, before ἀκούσαντες (*those who* shall have heard), accurately divides the spiritually dead into two classes: those who hear the voice without understanding it (comp. xii. 40); and those who, while hearing it, *have ears to hear,* or hear it inwardly. The latter alone are quickened by it. It is the function of *judging* which reappears in this form.

If we refer this verse to the resurrection of the dead in the strict sense, we are obliged to apply the words: *and now is,* to the few miraculous resurrections wrought by Jesus in the course of His ministry, and to explain the words οἱ ἀκούσαντες in this sense: *and after having heard . . .* But Jesus would not have been entitled to represent those few resurrections as

indicating the inauguration of the universal resurrection; and all the efforts of Hengstenberg have not succeeded in justifying this forced sense of ἀκούσαντες. Olshausen here follows a path by himself. According to him, ver. 24 refers to the spiritual resurrection, and ver. 25 to the first bodily resurrection—that of believers—at the Parousia (1 Cor. xv. 23). Vv. 28 and 29, lastly, denote the final and universal resurrection. Comp. Luke xiv. 14: "*in the resurrection of the just.*" Rev. xx. 6: "*Blessed and holy is he that hath part in the first resurrection.*" Lücke himself holds that Jesus alludes to this notion of two resurrections received in Jewish theology while spiritualizing it. But nothing in the text authorizes us to find a resurrection indicated here different from that of ver. 24. A distinction of such importance would require to be more precisely marked.—The following verse explains the secret of that power which the voice of Christ will display at the hour which is about to strike for the earth.

Ver. 26. "*For as*[1] *the Father hath life in Himself, so hath He given to the Son to have life in Himself.*"—The emphasis is on the words ἐν ἑαυτῷ, *in Himself*, which terminate the two propositions uniformly. The Son has not only a *part* in life, like the creature; He possesses within Him a source of life, like the Father Himself, and hence His voice may give or restore life (i. 3, 4). But this divine prerogative the Son possesses only as a gift from the Father. Here is the boldest paradox uttered by the mouth of Jesus. It is *given* to the Son to live *of Himself!* We could not imagine the solution of this apparent contradiction if we had not a similar one resolved in ourselves. We possess as a thing *given*—the faculty of *self*-determination,—and that in such a way, that from this faculty we are every instant drawing moral decisions which are peculiarly our own, and for which we are seriously responsible. It is by gifting us with this mysterious privilege of free action that God has put us in the rank of beings made in His *image*. It is by giving to the Son the prerogative of which our verse speaks that He has made Him His *equal*. The divine faculty of self-sufficient life, an essential characteristic of the Son's *homoousia*[2] with the Father, is to Him what liberty is to man. Thereby, also, the *subordination* of

[1] ℵ D: ως instead of ωσπερ. [2] Equality of essence.

the Son to the Father becomes an act of divine love. By the gift of divine independence to the Son, the Father gives Him everything; by His perfect and voluntary subordination, the Son renders everything to the Father. To give everything, to return everything, is not that love? *God is love.* Thus, not only does God love divinely, but He is also divinely loved.—Ἔδωκε, *gave,* necessarily expresses here, whatever Meyer, Luthardt, etc., may say, an eternal gift which belongs to the essence of the Son (comp. the terms: *to the Son, in Himself*). And as the spiritual resurrection of humanity is a work yet to come, which supposes the restoration of the Son to His divine state (xvii. 1, 2, 5), this saying has not its complete application to Jesus as the Son of man till His elevation to the divine state, that of the Logos. As to the earthly state of Jesus, comp. the entirely opposite proposition, vi. 57: "As the living Father hath sent me, *and I live by the Father;* so he that eateth me, even he shall live by me."

Second phase: The *universal* judgment and the *bodily* resurrection of humanity by the Son, vv. 27–29.

Jesus rises by degrees to the very summit of those *greater works* announced ver. 20 et seq., which, from the Father's hands, pass more and more completely into His own: ver. 27, universal judgment; vv. 28 and 29, the resurrection of the body.

Ver. 27. "*And hath given Him authority to execute judgment also,*[1] *because He is a Son of man.*"—Jesus had already said, ver. 22, in an indefinite manner, that all judgment is committed to Him. This word, *all judgment,* embraced both the moral internal judgment of the present, and the final external judgment. It is under this latter aspect that the idea is developed, ver. 27, but with this new determination, that the function of judge is given to Him as *Son of man.* Gess rightly says here: "The power of judging rests on His character as Son of God, but not without the added character of Son of man."—The καί, *even,* or *also,* is certainly authentic. It brings out forcibly the contrast between the greatness of the power and the truly human nature of Him on whom this power is conferred: *even* the greatest of acts, the holding of judgment. The function of judge, indeed, supposes perfect holiness, omniscience, and all the other divine perfections

[1] A B L It^{plerique} Syr^{cur} Cop. Or. (twice) omit καί.

which contrast with the state of a member of the human family.—The last words are variously interpreted. Lücke takes them to mean: Because He is the Messiah; and judging is a Messianic office. But in this case there would be required: "*the* Son of man." Without the art. the expression *υἱὸς τ. ἀνθρ.* signifies simply: *a Son of man* (Meyer). Lange: Because as a Son of man He can sympathize with our weakness. But it would be false to deny to God the feeling of compassion; comp. indeed, Ps. ciii. 13, 14: "Like as a father pitieth . . ., so the Lord pitieth . . .: for *He knoweth our frame.*" Heb. ii. 18 cannot be quoted as a parallel, for there the matter in question is intercession, not judgment. De Wette: Because the Father, as being the invisible God, cannot judge. M. Reuss, almost to the same effect: "In the system, God of Himself does not come into contact with the world which He is to judge; He is made man for the purpose." This reason would apply to the God of Philo, not to the God of Jesus Christ and St. John, for He is a Father who *begets* children among mankind (i. 13), who *loves* the world (iii. 16), who *testifies* by external miracles in favour of the Son, who *draws* souls to Him, etc. Such a God might also, if He wished, judge the world. Besides, as Luthardt observes, the opposite of the invisible God would not be the Son *of man,* but God revealed, the Word, the Son *of God,* or the Son taken absolutely. Meyer: Because Jesus, as man, carries out the whole work of salvation. But salvation is not judgment. The precise point to be explained is, why the Saviour is at the same time the judge. Holtzmann: Because He can make the divine revelation shine forth before the eyes of men in a human appearance. But God can directly manifest His holiness to human consciousness, as is proved by the moral law inscribed within. The Peschito (Syr^{sch}), some Mjj. (*E M Δ*), and Chrysostom, have recourse to a desperate expedient; they connect the words with the following verse: "Because He is a Son of man, marvel not." But should the thought of Jesus be so difficult to comprehend? The judgment of humanity is to be a homage rendered to the holiness of God, a true act of adoration, a worship. And therefore the act must go forth from the bosom of humanity itself. Reparation must be offered by the being who committed the outrage. Judg-

ment is in this respect exactly on the same footing as expiation, of which it is in a manner the complement. Judgment is, in the case of all the sinful portion of humanity, the forced reparation due by him who has refused to appropriate by faith the free reparation made by the atonement, with its sanctifying consequences.

Vv. 28, 29: "*Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment.*"—It is impossible not to refer these two verses to the resurrection of the dead in the strict sense of the word. 1st. The reference is to an event wholly future; for Jesus here omits the words: καὶ νῦν ἐστί, *and now is*, of ver. 25. 2d. Jesus does not merely say: *the dead;* He here uses the expression: *all that are in the graves*, which can only be taken in the strict sense. 3d. He does not say merely: *they that hear*, as at ver. 25,—an expression which implies a division; but: *all that are in the graves shall hear*, which embraces the entire number of the dead. 4th. Finally, He does not speak, as previously, of a single result—life; but He describes the two opposite issues which can only apply to mankind as a whole,—life on the one hand, judgment on the other,—which forces us to take the resurrection of ver. 28 in the strict sense, and to refer the judgment of ver. 29 to the last judgment, at least in the case of those who are condemned. Jesus continues, therefore, to rise *a minori ad majus*. From the supreme act *of authority* (ἐξουσία), judgment, He passes to the supreme act of *power* (δύναμις), the resurrection of the body; and this is the manner of His reasoning: "Marvel not that I claim the right of judging, for behold the display of divine power which it shall be given me to exhibit: the resurrection of humanity after it has become the prey of the grave." Lücke gives quite another turn to the thought of Jesus: "You will cease to marvel that judgment is given to me, when you remember that, as the Son of man (that is to say, as Messiah), resurrection belongs to me." Jesus appeals, he holds, to an article of Jewish theology, according to which the Messiah was regarded as the being who was to raise humanity from the dead. But it is still doubtful whether in the time of

Jesus the work of resurrection was ascribed to the Messiah. Later Jewish theology is greatly divided on this point. Some ascribe the act to God omnipotent, others to the Messiah (Eisenmenger, *Entd. Judenth.* Th. ii. pp. 897–899). This mechanical appeal to a Jewish doctrine is, besides, out of keeping with the uniformly original character of our Lord's testimony. Finally, the sense of Lücke assumes his false interpretation of the term Son of man, ver. 27.—There is peculiar force in the words: shall hear *His voice*. "This voice, which sounds in your ears at this moment, shall yet awake the dead from the tomb; marvel not, then, that I claim to possess both authority to judge and power to give spiritual resurrection."

Thus the last convulsion of the physical world will be due to the same will as shall have renewed the moral world, that of the Son of man. "*Since by man came death*," says St. Paul, exactly in the same sense, "*by man come also the resurrection of the dead*" (1 Cor. xv. 21). No doubt it might be said to Jesus: All these are mere assertions on thy part. But it must not be forgotten that behind those affirmations there was a fact, the "*Rise and walk*" followed with effect which was at once the text of the whole discourse and its immovable point of support.—Ver. 29 concludes this whole development with the idea of final judgment, which had been already announced ver. 27, and of which the resurrection of the body (ver. 28) is the condition. To be judged, the dead must live again in the fulness of their consciousness and personality, which supposes their entire restoration to corporeal existence.—Ostervald translates: "Those who shall have done good or evil works" [*de* bonnes, *de* mauvaises œuvres]. In the Greek there is the art., giving to the two terms an absolute sense: "*the* good, *the* evil works (good and evil)." The first of these expressions includes the sincerity which leads to faith (iii. 21); and hence the act of faith itself, when the hour calling to it has come, and then all the fruits of sanctification resulting from faith. The second, evil, comprehends the natural inward depravity which estranges from faith (iii. 19, 20), the act of unbelief itself, and finally all its inevitable immoral consequences.—On the use of ποιεῖν with ἀγαθα, and of πράσσειν with φαῦλα, see on iii. 20.—

The expression: *resurrection of judgment*, is explained by the opposite term: *resurrection of life*. Some rise to *live* in the full sense of the word, the rest to pass to the winnowing of judgment. Those who have refused to subject themselves to the inward judgment of the gospel shall be forced to see their moral state externally fixed, and that by their works. For "whatsoever is hidden must come to the light." The others, who already live by the Spirit, and whose moral state has been inwardly judged and transformed by Him, shall attain by the resurrection of their bodies to the perfection of life. It is easy to see how mistaken it is to translate κρίσις, with Osterwald, Arnaud, etc., by *condemnation*.

M. Reuss, preoccupied with the desire to contrast John's eschatology with that of the rest of the N. T., alleges (ii. p. 558) that spiritual resurrection is here declared to be "greater and more important than physical resurrection." For the first alone is placed in the number of *greater works*, ver. 28. As if the development of the contents of the expression: *greater works*, did not continue without interruption up to this culminating point of divine working, vv. 28, 29! He says also: "The idea of a future and universal judgment is repudiated as a superfluity" (p. 559). Thus men allow themselves to falsify the meaning of the most express declarations where they do not square with their preconceived system!—Scholten, feeling the powerlessness of exegesis to reach the end which it pursues, has recourse to critical expedients. He rejects vv. 28 and 29 as unauthentic without the least external reason: "As the activity of Jesus extends, according to the pseudo-John, only to men *who are in this life* . . ., vv. 28 and 29 must be interpolated." Ever the method of *sic volo, sic jubeo* . . . Critics *remake* the Gospel when they do not find it such as they *would have it!*—Hilgenfeld (*Einl.* p. 729) thinks that our passage excludes all Judæo-Christian eschatology, as the ideas of an external advent of Jesus, a first resurrection, etc. The reign of the Spirit on the earth terminates immediately, according to the evangelist, in the last day and the universal resurrection. But the glorious advent is implied in ver. 28; and the whole eschatological drama which is to be inaugurated by the Parousia is summed up in ver. 27, so far as its *final result* is concerned,

which is the only thing of importance here (*raising from the dead and judging*).

The development of the idea of ver. 17: "My Father worketh hitherto, and I work," has reached its close. Jesus comes back to the starting-point:

Ver. 30. "*I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of Him who sent me.*" [1]—We might be tempted to connect ver. 30 with the immediately preceding, by the thought of judgment, which is the dominant one in the declaration: "*As I hear, I judge.*" But the *present* tense: *I judge*, would not connect itself directly with the idea of the future judgment, ver. 29; and the first proposition: *I can do nothing of myself*, at once impresses on the thought of this verse a much more general bearing. We are evidently brought back to the idea of ver. 19: the infallibility of the Son's work attested by its complete dependence on the Father's. Thus this remarkable passage terminates in the same view as that in which it originated. After having ascribed to Himself the most marvellous operations, it seems as if Jesus felt the need of plunging again, relatively to the Father, into a sort of nothingness. He who successively accomplishes the greatest works, is powerless to accomplish the most unpretending of Himself.—Ἐγώ, *I*: by this word He positively applies to the visible and definite personality which they have before them, the unheard-of things which He has just been affirming, while ascribing them to Him whom He has called Son of man and Son of God (vv. 25, 27).—The powerlessness of which Jesus speaks is of a moral nature, as in ver. 19. There, to depict His dependence, Jesus made use of images drawn from the sense of sight: the Father shows, the Son sees. Here, He borrows His images from the sense of hearing; in the case of every judgment which He passes, it is not pronounced by Him till after the Father has made it in a manner sound in His ears. These sentences are the acts of absolution or condemnation which He carries out, saying to one: "*Thy sins be forgiven thee;*" to another: "*Thy*

[1] T. R. reads πατρος at the end of the verse, with E G H M S U V Mnn. It^{aliq}; this word is rejected by ℵ A B D K L Δ Λ, 12 Mnn. It^{plerique} Vg. Syr. Cop. Or. (thrice).

works are evil."—Jesus declares the perfect docility with which He gathers them from the Father's mouth as the security for their infallibility. It is by refusing to know anything of Himself, by listening always before speaking, and uttering only what God on each occasion teaches Him, that He arrives at the result: "*And my judgment is just.*"—But, to listen thus, one must have no self-will (ὅτι, *for*). No doubt Jesus Himself also has a natural will distinct from the Father's; His prayer in Gethsemane clearly proves this: "Not what I will, but what Thou wilt." In this sense, the Monotheletes certainly deserve to be condemned; for, in denying to Jesus a natural will, they suppressed His true human nature. But, in a being wholly consecrated to God like Jesus, this will of nature (*my* will) exists only to be perpetually sacrificed to the Father's: "*I seek not* mine own will, but the will of Him that sent me." Morally speaking, there is therefore really in Jesus only a single will; the other is a possibility continually and freely suppressed. It is on this unceasing submission that the absolute holiness of His life rests, and on this again that the infallibility of His knowing and speaking depends. He declares so here Himself.

Before quitting this first part of the discourse of Jesus, let us cast a glance backwards. No passage perhaps furnishes us so well as this with the means of penetrating into the inner laboratory of Christ's consciousness, and of studying the mode in which His thought was conceived. The miracle which He has wrought and the charges to which He is exposed appeal to His reflection. He collects Himself; and the relation of His working to that of His Father appears instantly to His consciousness in its unfathomable depth, so that the simple, comprehensive, and oracle-like thesis in which He formulates it from the first to the last word, contains virtually all the subsequent developments: this is ver. 17. Thereafter He draws from this treasure. In a first cycle (vv. 19, 20), He remains still in the highest generalities of this paternal and filial relation. In the following cycle (vv. 21-29), there are first of all specified the works which flow from this relation: *quickening, judging* (vv. 21–23); afterwards, those two notions, which had been presented in the most indefinite meaning, so as still to combine the figurative and the literal

sense, reach their concrete application in the *moral* domain (vv. 24–26), and in that of *external* realities (vv. 27–29). But the most characteristic feature of this incomparable passage is, that it is perfectly exempt from what it has been thought good to call *the religious metaphysics* of John. What we really perceive breathing in the words of Jesus from first to last is His filial abnegation. His Son-heart is revealed here as nowhere else. If any one can imagine that such sayings could have been invented in cold blood by a Christian thinker, he must never have had even a superficial glimpse of the depths of religious and moral life which are here laid open.

2. *The Father's Testimony in support of that which the Son renders to Himself.*—vv. 31–40.

Jesus had just ascribed to Himself works of a marvellous kind. Such declarations might provoke an objection among His hearers: "All that thou affirmest of thyself has no other support than thy own words." Jesus acknowledges that His testimony has need of divine sanction (vv. 31–35). He presents it to His adversaries in a threefold testimony from the Father,—1st. His miracles (ver. 36); 2d. The Father's oral and personal declaration (ver. 37); 3d. The Scriptures (vv. 38–40).

Vv. 31, 32. "*If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know*[1] *that the witness which He witnesseth of me is true.*"—The words of ver. 31 may be the answer to an objection actually made, which has been omitted in this summary narrative. The *marvel not at this*, ver. 28, was very probably an allusion to a question similar to those which abound in the much more circumstantial accounts of the following chapters.—The apparent contradiction presented by ver. 21 to viii. 14: "*Though I bear record of myself, yet my record is true*," might be solved by explaining ἐγώ in the sense of "*I alone.*" Indeed, this ellipsis is a natural deduction from ver. 32: "*There is another.*" But even in this sense it must be acknowledged that Jesus condescends here to apply to Himself the principle of general law founded on the condition of *sinful* man, and which asserts that no one can bear testimony in his

[1] ℵ D It^{aliq} Syr^{cur} read οἴδατε (*ye know*) instead of οἶδα.

own cause. In viii. 14, on the contrary, He rises to the full height belonging to Him, and claims precisely the exceptional authority which is conferred on Him in virtue of His unique holiness.

It is very evident from what follows that this *other*, whose testimony Jesus produces, ver. 32, is God, and not John the Baptist, as is still thought by de Wette. Vv. 33-35 are exactly fitted to prevent the application of this saying to the forerunner.—In the second proposition of ver. 32, the word: *I know*, signifies: I bear within myself the inner consciousness of the fact to which my Father gives outward testimony—my filial relation to Him. And consequently I might testify of it in a way perfectly veracious. The reading: *ye know*, supported by Tischendorf (8th ed.), spoils this meaning, which corresponds to the context, and is not sufficiently borne out by the connection of this verse with the following.—M. Rilliet translates the expression περὶ ἐμοῦ, περὶ ἐμαυτοῦ, thrice repeated in these verses, by: *in my favour, for me.* But in this sense ὑπέρ would be necessary. The simple sense is: *regarding me.*—Before saying who *this other* is whose testimony serves to support His own, Jesus removes the natural enough supposition that it is the forerunner of whom He means to speak:

Vv. 33-35. "*Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved. He was the burning and shining light; and ye were willing for a season to rejoice in his light.*"—The testimony of the Baptist had made noise enough to impress Jesus with the feeling that when He said: "'I have another witness,'" every one would think of the forerunner. Jesus removes this supposition, remarking at the same time, however, that from His hearers' point of view the testimony of John ought certainly to be regarded as valid: for was it not they who had called it forth (allusion to the deputation, i. 19 et seq.)?—The perfect μεμαρτύρηκε indicates that the testimony preserves its value notwithstanding the disappearance of the witness (ver. 35): he *was*, etc.

The first proposition of ver. 34 is difficult to understand. Does Jesus then regard the testimony of the Baptist as purely human? Some critics escape from the difficulty by translat-

ing *οὐ λαμβάνω*, "I *do* not *seek*" (de Wette); I am not ambitious of. This is to give a false meaning to the expression. All becomes clear if account is taken of the article before the word *testimony*: "*the* testimony;" that is to say, the only real, infallible, unexceptionable testimony, the only one which I would invoke in support of my own, "which I accept as proof" (Meyer). John's testimony was intended to direct their eyes to the light; but once the light had appeared, he gave place to the direct testimony of God. If, therefore, Jesus does notwithstanding refer to this testimony, it is because His hearers have showed that they had not sufficiently delicate perception to apprehend the divine testimony inherent in His very appearing; and it is the care which He has for their salvation that impels Him to speak thus; in this He condescends to their weakness.—Observe the contrast between *ὑμεῖς*, *ye*, and *ἐγώ*, *I*.—*Ἵνα σωθῆτε*: "that ye may profit by it savingly."

Ver. 35 expresses with precision the transitory character of the Baptist's appearing. John was not a permanent sun; he was the torch which cannot burn without consuming itself. Critics have explained the art. *the* before the word *torch* in some rather strange ways. Meyer: "the torch *par excellence*." Bengel sees here an allusion to Sir. xlviii. 1: "*the word* (of Elias) *shone like a torch*." Luthardt thinks that John is compared to *the* well-known torch-bearer who usually walked before the bridegroom in a nuptial procession. All this is forced. The article simply converts the image into a definition: "He was *the* light which enlightens." There was never more than one in the house. The two epithets, *burning* and *shining*, express one and the same idea: that of the ephemeral brilliance of a torch which wastes away as it gives light. The imperfect *was* proves that this torch is now extinguished. It alludes either to the imprisonment or recent death of John the Baptist.—In the second part of the verse: *ye were willing* . . ., the same image is kept up. Jesus compares the Jews to children, who, instead of taking advantage of the precious moments during which the torch burns to accomplish an indispensable task, do nothing but dance and play the fool in its light till it goes out. It is impossible to characterize better the vain and childish satisfaction which the national pride had found for a moment in the appearance of this extraordinary man, and the

absence of the serious fruits of repentance and faith which it was intended to produce: "Instead of having yourselves led to faith by John, you made him an object of curiosity."—Ἠθελήσατε: *you pleased yourselves with* . . . For you it was nothing but an amusement. Comp. the discourse Luke vii. 24 et seq., which begins with the thrice-repeated question: "What *went* ye *out* into the wilderness *to see?*"—as if they had to do only with an amusing spectacle,—and which closes by comparing the people to a group of children playing in the market-place.

Ver. 36. "*But I have greater*[1] *witness*[2] *than* [*that of*] *John: for the works which my Father gave*[3] *me to finish, the same works that I do,*[4] *bear witness of me, that the Father hath sent me.*"—These words, after the parenthesis relative to John, which was only an *argumentum ad hominem*, join on to ver. 32, and develope the thought there expressed.—Ἐγώ, *I*, in opposition to the hearers of Jesus, who know of no other than human testimony, that of John.—The art. *the* is to be explained as in ver. 34: *the absolute* testimony, which is also the only one that can be called greater than John's.—The gen. τοῦ Ἰωάννου, *of John*, is usually explained by the contracted form of comparison: "greater than *that of* John." Perhaps it is better to take this gen. as the gen. of comparison: "greater *than John*;" that is to say, than John testifying in my favour. John is identified with His testimony.—Jesus here alludes to the healing of the impotent man, and to all the similar works which He had already performed. Indeed, it is quite evident, whatever Meyer may say, that *His works* are here specially His miracles, though undoubtedly we may embrace under the expression all the spiritual works described above. Meyer allows this explanation in the passages vii. 3, 21, and elsewhere; the context demands it here as well as there. The miracles are designated, on the one hand, as gifts of the Father to Jesus; on the other, as works of Jesus Himself. And, indeed, it is because of this double character that they are a testimony from God. If the Son performed them

[1] A B E G M Λ read μειζον (an obvious mistake).

[2] ℵ omits την before μαρτυριαν.

[3] ℵ B L Γ read δεδωκεν.

[4] ℵ A B D L, some Mnn. reject εγω before ποιω.

by His own proper power, they would not be a declaration from God; and if God performed them directly, without using the Son as His organ, the latter could not derive from them any personal authentication. — The reading ἔδωκε is certainly to be preferred to the Alex. various reading δέδωκε. The aor. is demanded by the relation to the ἵνα τελειώσω and by the sense. — The object of *gave* is: *the works;* God gives Him His miracles. This object is developed in the following proposition: *that I may finish them.* For those miracles are not given Him in the form of works done, but of works *to be done.* This is brought out forcibly by the repetition of the subject in the words: *the same works that I do.* From the relation between these two characteristics of the miracles, as *gifts* of God and *works* of Jesus, there results the value of their testimony. It is thus seen how thoroughly the word ἐγώ, *I,* rejected by the Alex., suits the meaning of the phrase. But even this testimony is still indirect compared with another, which is wholly personal:

Ver. 37. "*And the Father Himself,*[1] *which hath sent me, hath borne witness of me. Ye have neither heard His voice at any time, nor seen His shape.*"—It is clear, notwithstanding what Olshausen, Baur, and others say, that Jesus is here speaking of a *new* testimony given by the Father: otherwise why would He substitute for the pres. *beareth witness,* ver. 36, which applies to the present miracles of Jesus, the perfect, *hath borne witness,* which indicates a completed testimony? The same also appears from the pron. αὐτός, *Himself,* which strongly emphasizes the personal character of this new testimony. God does not speak only by miracles, but He has spoken Himself. The reading αὐτός is therefore preferable to the ἐκεῖνος of the Alex., which would signify: "*He,* and not another." — What is this personal testimony? De Wette understands by it the inner voice whereby God bears witness in the heart of man in favour of the gospel, *the drawing of the Father* to the Son. But with this view it is impossible to explain the perfect, *hath borne witness,* as well as the following expressions: *His voice, His shape,* which indicate a personal manifestation. Calvin, Lücke, Tholuck, Meyer, Luthardt, think that from this verse to ver. 39, the subject in question

[1] ℵ B L am. read εκεινος instead of αυτος; D: εκεινος αυτος.

is the testimony of God *in the O. T.* by means of prophecies and types. But can this explanation account for the expression: *see His shape?* Tholuck understands the end of the verse as a concession: "You have certainly neither heard . . . nor seen . . ., for that is impossible; and neither is that the thing of which I would speak . . . But you should at least have heard the testimony which God has borne to me in the Scriptures" (ver. 38). But the first words of ver. 38 do not indicate a contrast. The phrase: "*and ye have not,*" ver. 38, simply continues the course of the preceding proposition. Meyer finds a rebuke in the words: *Ye have neither heard His voice, nor seen His shape,* and applies the figures to the lack of religious sensibility which prevented the Jews from perceiving the revelation which God had Himself given in the O. T. Can this explanation account for the expressions: *hearing the voice, seeing the shape of God?* This formula denotes an immediate personal knowledge. Jesus uses it, vi. 46, to describe the knowledge He Himself has of God, in opposition to all purely human knowledge: "*Not that any man hath seen the Father, save He which is of God, He hath seen the Father.*" This saying ought to serve as a key to the explanation of our verse. It will contain, therefore, not a rebuke addressed to the religious insensibility of the Jews, but a declaration of man's natural impotence to rise to the immediate and personal knowledge of God (comp. i. 18). There remains consequently only one explanation of the words: *hath borne witness,* that of Chrysostom, Bengel, Lampe, who think that Jesus refers to the appearance and voice of God *at His baptism.* The same *who sent Him* (ὁ πέμψας με), hath appeared and borne this testimony: "*This is my Son.*" Such is the personal and immediate testimony which the αὐτός, *Himself,* leads us to expect, and which can be really distinguished from that which God daily bears by the works of Jesus. By this testimony, henceforth inseparable from Him, Jesus is in the position of a man in whose favour God Himself has borne witness (as is literally expressed by the perfect μεμαρτύρηκε). The true relation of vv. 36–38 is therefore the following: In passing from the testimony of *works,* ver. 36, to the *personal* testimony of God, ver. 37, Jesus conceives of the two ways in which the latter may take place: either a

direct appearance, or His word in the O. T. The first of these means is denied to them by the nature of things. The second is rendered nugatory through their own fault. Therefore testimony for them there is none. It is easy to understand, from this point of view, why in ver. 37 Jesus uses the term φωνή, the personal *voice*, while in ver. 38 He makes use of the term λόγος, *word*, which is used to denote divine *revelation*. The direct connection of ver. 37 with ver. 38 by καί, *and*, on this view presents no difficulty:

Vv. 38–40. "*And ye have not His word abiding in you: for whom He hath sent, Him ye believe not. Ye search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life.*"—And as to the other possible form of personal revelation, the word of God, they have it in their hands indeed; but its light does not shine within them. The proof which Jesus gives of this inner fact, viz. their unbelief in the Sent of God, is not an *argument*; for the divinity of His mission was the very point in question. It is a *judgment* pronounced by Jesus, and having its point of support, like the whole discourse, in the miracle just performed. This *for* will be justified by vv. 39, 40, and 46, 47, where Jesus will point out the real cause of their unbelief in their opposition to the spirit of the Scriptures.

Ver. 39 is a concession: "No doubt you study the Scriptures with care; you sift them letter by letter, as if eternal life were to spring from this sort of study." The relation between the two verses plainly proves that by the word of God, in ver. 38, Jesus understood the Scriptures. A large number of critics and translators (Chrysostom, Augustine, Luther, Calvin, Ostervald, Stier, Hofmann, Luthardt) make ἐρευνᾶτε an imperative: *search*. The saying would thus be an exhortation to the profound study of the Scriptures. But in this case Jesus would not say: because ye *think* ye have in them, but: because ye *have* in them, or at least: because ye *yourselves* think ye have in them. And, instead of proceeding to say: *and* (yet) they are they, He would require to say, to form a reason for the exhortation: *for* they are they.—The verb ἐρευνᾶν is exactly fitted to characterize the rabbinical study of the Scriptures, the dissection of the letter.

The copula *and* of ver. 40 brings out, as it so often does in John, the absurdity of making things which are irreconcilable by nature proceed side by side with one another. They study the Scriptures which testify of Christ, *and* they come not to Christ; they seek life, *and* they reject Him who brings it!—Ἐκεῖναι: *they* (with emphasis); *and no others* (Meyer). The words: *ye will not*, describe the voluntary side of unbelief, the moral antipathy which is its real cause. We find in this passage the sad tone of the cry given by the Synoptists: "*O Jerusalem, Jerusalem, how often would I . . . But ye would not!*"—Thus it is, observes Gess, that Jesus goes back in this discourse from His present works to His baptism, the basis of His public activity, and from this to the words of the O. T. which prepared for His coming. It is the reverse of the course followed by the development of His own consciousness.

We see from this passage how Jesus beheld Himself in the mirror of the O. T. There, He recognised His own figure so clearly, that He thought it impossible to study the book sincerely and not *come to Him* immediately.

3. *The True Cause of Jewish Unbelief.*—vv. 41–47.

The close of the discourse only developes the last words of ver. 40: "*Ye will not.*" Jesus sounds the inner nature of this evil will, and unveils its real principle: they seek human glory instead of aspiring after that which comes from God. This judgment of Jesus is what we shall find the evangelist reproducing as his own in the passage xii. 42, 43.

Vv. 41–44. "*I receive not honour from men. But I know you, and I know that ye have not*[1] *the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in*[2] *his own name, him ye will receive. How can ye believe, which receive honour one of another, and seek*[3] *not the honour that cometh from God*[4] *only?*"—On the one hand, a Messiah who has no concern about the good opinion of men and applause of the multitude; on the other, men whose supreme interest lies in public consideration, in an immaculate

[1] ℵ reads twice *ουκ εχετε* after *οτι* and *θεου* (a mistake of the copyist).
[2] ℵ omits *εν*. [3] ℵ 10 Mnn. It^{aliq} read *ζητουντες* instead of *ζητειτε*.
[4] B a b omit *θεου*.

reputation for orthodoxy, in a high renown for scriptural erudition and fidelity to legal observances (comp. the description of the Pharisees, Matt. vi. 1–18, xxii. 1–12). How could tendencies so opposed to one another fail to render faith in such a Messiah impossible to the latter? — *Ἔγνωκα* (perfect): "I have studied you, and know you. I know what these fine exteriors cover." The love of God here denotes the aspiration which rises Godward, and which may be found in the sincere Jew, and even in the Gentile. Rom. ii. 7: "They who seek honour, glory, and immortality." (Comp. ver. 44.) This divine aspiration is the principle of faith, as its absence is that of unbelief. Jesus here defines the thought expressed in an indefinite manner, iii. 19–21.

Ver. 43 announces the inevitable result of this contrast between their tendency and that of Jesus. Not only will they reject the Messiah, whose whole appearance bears the seal of divine dependence, but they will be easily seduced by a wholly false Messiah, who, deriving his work from his own wisdom and his own strength, will in his person glorify the whole Jewish people, and, mayhap, humanity itself; the man covered with the glory of this world shall be the welcomed one by those lovers of human glory. The *ἔλθῃ, cometh*, in its relation to *ἐλήλυθα*, can only designate a pseudo-Messianic appearance. According to the Synoptists also Jesus expected pseudo-Christs, Matt. xxiv. 5, 24, and parallels. History speaks of sixty-four false Messiahs, who all succeeded in forming a party among the Jewish people in this way. See Schudt, *Jüdische Merkwürdigkeiten* (quoted by Meyer).

This depraved tendency destroyed in them the very power of believing, ver. 44. — *Ὑμεῖς, ye*, such men as you. — In the last words the adj. *μόνου, only*, may be connected with the idea of *Θεοῦ*: God who is *the only God*. Jesus would then be characterizing the pursuit of human glory as a moral idolatry, and in a sense ranking His hearers with the Gentiles. This is far-fetched. In this context does not the word *only* rather contrast God with the other source of glory to which the Jews resort, viz. men? So: *from God only*. Comp. as to the moral conception upon which the whole of this passage is based, Introd. i. p. 183 et seq. — True inward fidelity to the spirit which permeates the books of Moses would have guided

them as infallibly to faith as the current of Pharisaic vanity necessarily estranges them from it.

Vv. 45–47. "*Do not think that I will accuse you to the Father: there is one that accuseth you,*[1] *even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote*[2] *of me. But if ye believe not his writings, how shall ye believe*[3] *my words?*" — After having unveiled to them the moral cause of their unbelief, Jesus points out to His hearers the danger to which it exposes them, that of being condemned in the name of that very law on whose observance they found their hopes of salvation. It is not in the name of the true Messiah unrecognised in His person, it is in the name of Moses himself trampled under foot, that they shall be condemned. Jesus here pursues them to their own ground. His words take a dramatic and striking form. He calls up before them the great figure of the ancient liberator, on whom their hope hangs (εἰς ὅν), and transforms this alleged advocate into an accuser. The words: *that I will accuse you,* assume that even then there was imputed to Jesus a feeling of enmity against His people. It was His severe discourses which gave rise to this accusation. — Ἔστι is very solemn: "*He is there,* he who . . ." — The words: *in whom ye trust,* allude to the zeal for the law which had been manifested that very day by the adversaries of Jesus, and which was their ground for expecting the Messianic glory. "It will be found that this Moses, whose law you accuse me of transgressing, will bear witness *for* me, while he will raise his voice *against* you, his fanatical defenders." What a reversal of all their notions! — Meyer holds that the term *accuse* cannot relate here to the *last judgment;* for then Jesus will be Judge, not accuser. But Jesus says precisely that He will not *accuse,* without, however, adding a word about the personality of the Judge, which would have been out of place.

The two verses, 46 and 47, prove the thesis of ver. 45 by showing, the first, the connection between faith in Moses and faith in Christ; the second, the connection between unbelief in the one and in the other. In other words, every true Jew

[1] B adds πρὸς τὸν πατέρα. [2] ℵ: γεγραφεν instead of ἐγραψεν.
[3] Instead of πιστευσετε, B V It[aliq] Syr[cur] read πιστευετε; and D G S Δ, some Mnn. πιστευσητε.

will naturally become a Christian, every bad Jew will instinctively reject the gospel. The two propositions are founded on the fact that the two covenants are the development of one and the same principle, and have the same moral substance. Now, when a principle has been accepted or rejected on its first appearance, with stronger reason will it be accepted or rejected in its complete manifestation. This is exactly the thesis developed by St. Paul, Rom. ii. There is a strong analogy, indeed, between the terms used by the apostle and those of Jesus; Rom. ii. 29: "The true Jew *does not take his praise from men, but from God*" (comp. John v. 41–44); ver. 23: "*Thou makest thy boast in the law*" (comp. John v. 45). — The words: *wrote of me*, allude to the Protevangel, the patriarchal promises, the types, such as that of the brazen serpent, the Levitical ceremonies, which were *the shadow of things to come* (Col. ii. 17), and more especially to the promise, Deut. xviii. 18: "*I will raise them up a prophet like unto thee*,"—a promise the fulfilment of which, while including the sending of all the prophets who followed Moses, is consummated in Jesus Christ. But especially we must think here of the end and spirit of the theocratic institutions, which all tended to awake a conviction of sin and a thirsting for righteousness. For one to admit this spirit would have been to open his heart beforehand for the great quickener (comp. Gess).

In ver. 47 the essential antithesis is not that of the substantives, *writings* and *words*, but that of the pronouns, *his* and *my*. The first is merely accidental, arising from the fact that Jesus spoke while Moses was read. This charge of not believing Moses, addressed to people who were put in a fury by the pretended violation of one of the Mosaic commandments, recalls those other words of Jesus, so sad and bitter (Matt. xxiii. 29–32): "*Ye build the tombs of the prophets; wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.*" The rejection of a sacred principle sometimes shelters itself under a show of the most punctilious respect and the most ardent zeal for the principle itself. From this coincidence there follow in the religious history of humanity those tragical situations among which the catastrophe of Israel here predicted takes the first rank.

As to the historical reality of this discourse, the following appear to us to be the results of exegesis:—

1st. The *fundamental thought* harmonizes perfectly with the *given situation.* Accused of having performed an anti-Sabbatical work, and even of claiming equality with God, Jesus justifies Himself in a way at once the most elevated and the most humble, by declaring, on the testimony of His consciousness, His absolute dependence on His Father, and by pointing to this perfect dependence as the cause of the supreme position which He occupies.

2d. The *three* principal *parts* of the discourse have a natural *connection* with one another, and group themselves easily round the main idea which we have just indicated,—1. Jesus affirms His entire dependence on the Father; 2. He proves this inward fact, which it is impossible to test, by a threefold testimony of the Father: the miracles,—a specimen of which is at this moment before their eyes,—His voice at the baptism, and the Scriptures; 3. He closes by pointing out to them, in their secret antipathy to the moral tendency of His work, the reason which hinders them from trusting those testimonies, and with threatening them with condemnation in the name of that very Moses whom they accuse Him of despising.

Thus the alleged metaphysics with which the discourses of John are charged vanish before a strict exegesis. In its stead there remains only the simple expression of the filial consciousness of Jesus. This is unfolded in views of imposing grandeur and sublime elevation (vv. 21–29), and in the description of a relation to God which bears the character of unique purity (vv. 19 and 20). What renders this feature the more inimitable is the naïve and almost infantine simplicity of the figures used to describe this communion of the Son with the Father. Such a relation must have been *lived,* otherwise it could never have been expressed, and that so much the more as its contents are completely opposed to the anti-subordination current, which carried away the church soon after apostolic times.

Strauss has acknowledged those results of exegesis up to a certain point. "There is not," says he, "in the tenor of the rest of the discourse anything to cause difficulty, anything which Jesus might not have said Himself; for the evangelist relates in the best connection claims . . . which, according to the Synoptists also, Jesus made for Himself."[1] The objections of Strauss bear solely on the analogies of style between this discourse, that of John the Baptist (ch. iii.), and certain passages

[1] *Leben Jesu.* The expression: "in the rest of the discourse," is not intended to limit this favourable judgment passed on the discourse as a whole; it applies to an objection of which Strauss himself had just been disposing.

of the first Epistle of John. Strauss concludes by saying: "If, then, the form of this discourse must be ascribed to the evangelist, the matter might possibly belong to Jesus." And for us, we think we may conclude by saying: If a half understanding of the discourse wrung this avowal from such a critic, a more full understanding entitles us to say: Jesus really spoke thus. The principal theme bears the character of the most perfect appropriateness. The secondary ideas are logically subordinate to this theme. Not a detail is discordant with the whole; finally, the application is solemn and impressive, as it ought to be in such a situation; it stamps the whole discourse with the seal of reality.

M. Renan judges that the author must have drawn the substance of his account from tradition (comp. the name *Bethesda*, v. 2), which, says he, is *extremely weighty*, because it proves that a part of the Christian community actually ascribed to Jesus miracles performed at Jerusalem. As to the discourse, we can here apply M. Renan's general theory regarding the discourses of the fourth Gospel (p. lxxviii.): "The theme cannot be without a measure of authenticity; but in the execution, the fancy of the artist allows itself full play. The factitious action, the rhetoric, the touching up, are all discernible." *Factitious action* betrays itself in commonplaces without appropriateness;—have we met with them? *Rhetoric*, in emphasis and inflation;—have we found anything of the kind? *Touching up*, in ingenious antitheses and a searching after the piquant. In the discourse which we have just been studying nothing of such a nature appears. Matter and form, all full of reality, equally exclude the idea of an artificial work, a composition arising from cold reflection.

Let us, finally, refer to an assertion of M. Réville, trenchant and bold, like those which so often proceed from the pen of this critic: "This book," says he, speaking of the fourth Gospel, "in which Judaism, the Jewish law, and the Jewish temple, are things as foreign and as indifferent as they could have been to a Hellenist Christian of the second century . . ."[1] And one can dare to write such words, having before him the last verses of our chapter, in which Jesus so identifies His teaching with that of Moses, that to believe the one is implicitly to believe the other, and to reject the latter is virtually to refuse the former, because Jesus is in reality nothing else than Moses fulfilled. Such, exactly, is the meaning of the Sermon on the Mount, that discourse which is regarded as the most authentic thing of all in the synoptical tradition! John's view respecting the relation of the two economies is identical with that of Matthew.

[1] *Revue germanique*, 1st December 1863, p. 110, note.

SECOND SECTION.

VI. 1–71.—THE GREAT MESSIANIC TESTIMONY AND THE CRISIS IN GALILEE.

The thread of the narrative, apparently broken at the close of ch. v., is again taken up at ch. vii. on the occasion of a fresh journey of Jesus to Jerusalem. During the interval between these two sojourns in Judea, Jesus returned, as is evident from ch. vi., to Galilee, and remained there with a persistence which, as we shall perceive in ch. vii., astonished even His relatives. This abode in Galilee comprises the whole interval between the feast of Purim in March and that of Tabernacles in October, *i.e.* seven consecutive months. Hence it is natural to apportion to this space of time the greater part of the Galilean ministry related by the Synoptics, and the more so, that the two miracles—viz. the multiplication of the loaves and fishes, and the calming of the tempest—which form the point of union between the narratives of St. John and of the Synoptists are recorded by the former as occurring at precisely this epoch. We are thus furnished with a prominent mark for settling the synchronism of the four Gospels.

One circumstance which renders this long absence of Jesus from Jerusalem the more striking, is the fact that the two great festivals of Passover and Pentecost, at one of which, at the least, every Jew was bound to be present, took place during this portion of the year. The conduct of our Lord requires explanation in this respect, and this we find ch. vii. 1 in the words: "Jesus walked in Galilee: for He would not walk in Jewry, because the Jews sought to kill Him." Hence ch. vi. is in effect a continuation of ch. v., inasmuch as this prolonged sojourn in Galilee, of which ch. vi. details the most striking epoch, was the result of the animosity kindled at Jerusalem by the miracle and the discourse reported in ch. v., and in a moral point of view the thread of the narrative is unbroken.

But why, among the multitude of facts with which the Galilean ministry is crowded, does St. John select this, and this only? Undoubtedly the miracle of the loaves and fishes

manifested the glory of Jesus; and assuredly the testimony to His person by which it is followed is of capital importance. Still, to explain fully so remarkable an exception, we must recur to the governing idea of this whole portion, viz. the development of the national unbelief. The close of the chapter will show that the epoch here described was the decisive crisis of the faith in Galilee. We have here a parallel to what took place in Judea in ch. viii. and xii., with this difference already marked, that in Judea unbelief was violent and aggressive, and could only terminate in murder, while in Galilee it was a simple feeling that over-wrought expectation had been deceived. It was indifference rather than hatred; there was no word of putting to death, there was merely a going away, vv. 66, 67. The revelation of the glory of Jesus, by the two miracles and the discourse recorded in this chapter, is indeed here, as elsewhere, the basis of the narrative; but the special aim of the picture is to bring out into bold relief the sad result in which these great favours terminated. We find here, as ever, a development of that saying which forms, as it were, the theme of this whole section: "He came unto His own, but His own received Him not." In that very province, where faith had for a moment seemed about to become a national act (iv. 45), His Messianic work, as such, failed. The quiet growth, however, of His true work, His work of salvation, continued in the midst of this great reverse, and even brought forth an illustrious confession (vv. 68, 69).

Beyschlag well brings forward the fact that the miracle of the loaves and fishes, by provoking a sudden explosion of that popular Messianic expectation which was smouldering under ashes, brought to light the utter incompatibility between the common Messianic notions and those of Jesus, and became the signal of retreat to a large number of His disciples. It was St. John alone who grasped the historic bearing of that decisive moment in the ministry of Jesus; and for that reason it was he alone who was capable of placing it in its true light. This explains the exception he makes in its favour, and shows us why, although he found it narrated by his predecessors, he thought fit to reproduce it, and to concentrate in this event a summary of the whole Galilean ministry.

The chapter is divided into three parts,—1st. The two

miracles, vv. 1–21; 2d. The conversations and addresses connected with them, vv. 22–65; 3d. The final crisis, vv. 66–71.

I. *The Miracles.*—vv. 1–21.

1. *The Multiplication of the Loaves.*—vv. 1–13.

Vv. 1, 2. "*After these things Jesus withdrew to the other side of the Sea of Galilee, which is the Sea of Tiberias. And*[1] *a great multitude followed Him, because they saw*[2] *the miracles which He did on*[3] *them*[4] *which were diseased.*" —If the fact recorded in ch. v. really took place at the feast of Purim, that related in ch. vi. happened only a few weeks after (ver. 4), and the indefinite *μετὰ ταῦτα, after these things*, is very suitable to this short interval. Meyer narrows the meaning of *μετὰ ταῦτα*, and understands "immediately after this sojourn in Judea;" *ἀπῆλθεν, went away*, would then have Jerusalem for its point of departure, and *the multitude*, mentioned ver. 2, would be that which accompanied Jesus at His return from Judea. But, as Luthardt observes, how could such an expression be used as: to depart from Jerusalem over to the eastern coast of the Sea of Galilee, when there is no direct relation between the two places? Besides, is it not evident that ver. 2 gives a description of a general state of things upon which to detail the scene which follows, and which bears thereto the same relation as ii. 23–25 to iii. 1–21, or iii. 22–24 to iii. 25–36, or iv. 43–45 to iv. 46–54? This is, in fact, St. John's mode of narrative; and this character of generality is evidenced by the employment of the imperfect *ἠκολούθει, was following, ἑώρων, were seeing, ἐποίει, was doing*, in opposition to the aorist *ἀνῆλθε, went up* (ver. 3), which introduces the account of that particular event which the writer has in view. St. John, then, intends to tell us that Jesus, after His return from Jerusalem, resumed that Galilean ministry which was marked by daily miracles, and during which He

[1] ℵ B D L, some Mnn. It^{plerique} Cop. read *δε* instead of *και*.

[2] Instead of *εωρων*, A reads *εθεωρων*, and B D L *εθεωρουν*.

[3] T. R. reads *αυτου τα σημεια*. ℵ A B D K L S Δ Π It. Syr. Vg. Cop. omit *αυτου*.

[4] ℵ reads *περι* instead of *επι*.

was constantly accompanied by considerable multitudes. Consequently, it was from some spot on the western shore of the Sea of Galilee, that He thought fit to withdraw to the opposite coast. And this is the exact meaning of *πέραν, over.*

St. John tells us nothing of the motives which led Jesus to this step; but the term *ἀπῆλθεν, departed,* indicates a seeking of solitude. And indeed, according to Mark vi. 30 and Luke ix. 10, the apostles had just rejoined their Master, after accomplishing their first mission, and He was desirous of affording them some repose, and passing some short time alone with them. Besides, according to Matt. xiv. 13, He had just heard of the murder of John the Baptist; and the shock of this news, inducing as it must have done a presentiment of the nearness of His own end, must have made Him feel the need of collecting His own thoughts, and preparing His disciples for this catastrophe. Thus the four narratives are easily reconciled. St. Luke alone names Bethsaida as the place near which the miracle took place. It has been asserted that he means Bethsaida near Capernaum, and that he consequently makes this event take place on the western shore. But this would make St. Luke contradict not only the other evangelists, but himself; for he tells us that Jesus withdrew with His disciples to *a desert place* belonging to a city called Bethsaida. Now the mention of such a purpose on the part of Jesus forbids us to entertain the notion that Luke is speaking of the city of Bethsaida on the western shore, where our Lord was always surrounded by multitudes. Josephus (*Antiq.* xviii. 2. 1 and 4. 6) speaks of a town bearing the name of *Bethsaida Julias,* situated at the north-eastern extremity of the Sea of Tiberias, and the expression Bethsaida of Galilee, by which St. John (xii. 21) designates the native city of Peter, Andrew, and Philip, would be unmeaning unless there were another Bethsaida out of Galilee; and it is of this that St. Luke intended to speak. Bethsaida Julias was in Gaulonitis, in the tetrarchy of Philip, upon the left bank of the Jordan, a little above where it falls into the Lake of Gennesareth. It was the place of Philip's death and splendid obsequies (Furrer, Schenkel's *Bibellex.* i. p. 429). Had St. John written in Galilee for Galileans, he would have limited himself to the ordinary expression: Sea of Galilee. But writing out of Palestine, and

for Greeks, he adds the explanation: *which is of Tiberias.* The city of Tiberias, built by Herod Antipas, and thus named in honour of Tiberius, was well known to strangers. Thus the Greek geographer Pausanias calls the Sea of Galilee λίμνη Τιβερίς, while Josephus uses indifferently the two names here united by St. John. The imperfect ἐώρων, *they were seeing,* expresses the delight afforded them by these ever-recurring miracles. The reading of the T. R., ἑώρων, is supported by the *Sinaït.*, and even by the barbarism, ἐθεώρων, of the Alexandrine.

Vv. 3, 4. "*And Jesus went up*[1] *to the mountain, and there He sat*[2] *with His disciples. Now the Passover, the feast of the Jews, was nigh.*"—The expression: *the mountain,* denotes either the particular mountain of the district, or the mountainous part of the country in general, as opposed to the level of the shore. Jesus was there conversing in some solitary place with His disciples. What, we ask, is the purport of the remark in ver. 4? The *then* of ver. 5 (comp. vii. 3) forbids us to regard it as a mere chronological reference. Is it then intended to supply an explanation of the great company spoken of in ver. 5? Such is the notion of Meyer, who distinguishes the multitude of ver. 5 from that of ver. 2. But what could have brought the caravans going up to the Passover, into this out of the way place? And does not even the identity of the expressions used (πολὺς ὄχλος, vv. 2 and 5), show that these numerous arrivals are none other than the multitude of whom we have just been told that they followed Jesus everywhere? The mention, then, of the approaching feast serves to explain, not the arrival of the great company, but the conduct of Jesus towards them. Proscribed to a certain extent, He is Himself prevented from celebrating the Passover at Jerusalem; and seeing the multitude flocking after Him in the desert, perishing for the bread of life, His heart is touched with pity, and He immediately recognises in this unexpected circumstance the Father's signal. Transporting Himself in thought to Jerusalem, He says for Himself, for His disciples, for the multitude: We, too, will keep a Passover!—This is the thought which puts the miracle and the addresses connected with it in

[1] ℵ D It[aliq] read απηλθε for ανηλθε.

[2] ℵ, some Mnn.: εκαθεζετο; D: εκαθηζετο.

their true light. In this fourth verse, then, St. John furnishes us with the key of the whole narrative, as he had also given (iii. 1) in the words: *of the Pharisees*, that of the whole conversation with Nicodemus. The term ἡ ἑορτή, *the feast*, designates the Passover as the feast *par excellence*.—The circumstance, mentioned Luke vi. 1–5 and its parallel passages, confirms, from the synoptic Gospels also, the fact that our Lord spent one Passover season in Galilee, during the course of His ministry in that province.

Vv. 5–7. "*When Jesus then lifted up His eyes, and saw a great company come unto Him, He said unto Philip, Whence shall we buy*[1] *bread, that these may eat? Now this He said to prove him: for*,[2] *as for Himself, He knew what He would do. Philip answered Him*,[3] *Two hundred pennyworth of bread is not sufficient for them*,[4] *that each of them*[5] *may take a little.*"—St. John does not tell us how long the private conversation, mentioned ver. 3, between Jesus and His disciples lasted. The term ἐκάθητο, *there He sat*, which the *Sinaït.* has wrongly changed into ἐκαθέζετο, *He seated Himself*, proves that He remained some moments alone with His disciples.

How, then, did this great company arrive? Certainly not by boat (comp. ver. 22), and, therefore, by going by land round the northern boundary of the lake; for this is the meaning of πεζῇ, *on foot*, Mark iv. 33; Matt. xiv. 13. While Jesus and His disciples came by water from Capernaum or its neighbourhood, the nearest way to Bethsaida Julias, these crowds, who had observed the point towards which the barque was steering, made the tour of the lake on foot with all possible speed, and thus arrived one after another upon the scene of action. Part of the day was, according to the Synoptists, devoted to teaching and healing; meanwhile the crowd was increasing; comp. Mark vi. 33: "*They ran afoot thither out of all the cities.*" It is at this juncture that the narrative of St. John begins. Jesus lifted up His eyes and beheld these multitudes already assembled or hastening to the spot,

[1] K U V: αγορασομεν instead of αγορασωμεν.

[2] ℵ: γαρ instead of δε, and afterwards δε instead of γαρ.

[3] ℵ and D: αποκρινεται instead of απεκριθη; and ℵ: ουν instead of αυτω.

[4] ℵ omits αυτοις.

[5] ℵ A B L Π and some Mnn. and Vss. omit αυτων.

and was touched by that deep feeling of compassion described by Matthew and Mark. But another emotion, detected only by St. John, surpassed even His compassion. And this was the joy which filled His heart. Undoubtedly He had longed for solitude, and these numerous arrivals were thwarting His desire. But such anxiety, such perseverance, were to Him an irresistible appeal. Giving up His own purpose, He acquiesced in that of the Father, and, entering with delight into the new position thus opened to Him, He accepted the feast offered Him, and consented to give the feast to which God called Him. It would be a compensation for that at Jerusalem of which He and His disciples have been deprived. This is the meaning of the particle *then*, ver. 5, and the real relation of the participles: *having lifted His eyes, having seen*, and the verb: *He said*. According to St. John, it was Jesus who took the initiative, saying, as it were, to Philip: Here are our guests, they must sup; have you thought of it? According to the Synoptists, it was the disciples who were anxious about the multitude, and entreated Jesus to dismiss them. It is possible that the lack of provisions may have simultaneously occupied the thoughts both of Jesus and the disciples, in proportion as evening drew on. But as for the Lord, His resolve was already taken. The account of the Synoptists is written from the disciples' point of view, which would naturally prevail in narrations emanating from the Twelve, and especially in those of Matthew and Peter; while John, who had more deeply read his Master's heart, gives the prominence to the other point of departure, viz. the spontaneous impulse of Jesus. The disciples then applied to their Master, and imparted to Him their anxiety. Jesus, having already formed His own plan, said to them: "Give ye them to eat," and, as we have just seen, addressed Himself particularly to Philip. And why to him rather than another? Bengel thinks that he had charge of the *res alimentaria;* but it is evident from xiii. 29 that it was rather Judas who was accustomed to make the purchases.

According to Luthardt, the education of Philip, who was of a hesitating and timid character, was the purpose of Jesus; but this supposition seems rather far-fetched. There is a tone of gaiety, almost of sportiveness, in the question:

"*Whence shall we buy?*" And if we suppose that *naïveté* was the predominant feature of Philip's character, we can see why Jesus should prefer to address to Him this question, which from the point of view of natural resources it was impossible to answer, but to which Philip on his part replies with good-humoured ease and pleasantness. This slight touch gives a notion of the amenity which prevailed in the relation of Jesus to His disciples. And this is undoubtedly the reason why St. John has thus faithfully preserved it, appertaining as it does to the picture of that glory, full of grace, belonging to the Word made flesh.

In such a context, it is impossible to give to the word *πειράζειν, to prove*, a solemn and theological meaning. The very question: "*Whence shall we buy . . . .?*" shows that there was no intention of putting his moral character to the test. And the reflection which follows: "*for He Himself knew what He would do*," makes us feel that this question was, as it were, a trap for His disciples' naive simplicity. The expression: "*to prove him*," simply means: to see how he would get out of this insoluble problem, and whether in this situation he would be able to find the true answer of faith. Philip, however, prudently set himself to calculate, and spoke with mere common sense. The penny was a Roman coin worth about eightpence halfpenny of our money, hence two hundred pence amounted to above seven pounds,—a tolerable sum, but nevertheless far below what was needed on the occasion. St. Mark has also preserved this circumstance of the two hundred pence; but, with him, it is the disciples who make and speak of this calculation. If the connection between the question of Jesus and the answer of Philip were not so close, we might try to interpolate the short dialogue between Jesus and His disciples, reported Mark vi. 37, between vv. 6 and 7. It is, however, far more probable that the reflection which St. Mark attributes to the disciples in general is but a reproduction of the words of Philip, preserved in a historically exact form in St. John's Gospel.

Vv. 8, 9. "*One of His disciples, Andrew, Simon Peter's brother, saith unto Him, There is a*[1] *lad here which*[2] *hath five*

[1] Ἕν is omitted by ℵ B D L Π, 15 Mnn. It[aliq] Or.
[2] A B D G U Λ: ὅς instead of ὅ.

barley loaves and two small fishes; but what are these among so many?"—St. John at first says, in an indefinite manner, one of His disciples, as if this were all that mattered. Then in this disciple he sees and names Andrew, and we almost seem to hear him relating. How, too, can we fail to remember that, according to the tradition of the Muratorian fragment, it was just Andrew who was present at the time of the composition of this Gospel (Introd. i. p. 203)? The apposition, *Simon Peter's brother*, is not simply explanatory, for this indication had already been given i. 41. But the person of Andrew cannot present itself to the mind of John without his viewing it in the illustrious light of *Peter's brother*. And yet it has been said that the aim of his narrative is to defame Peter! Andrew, too, falls to a certain extent into the trap laid for his fellow-disciple; and it is perhaps with a touch of humour that the evangelist records their sayings *in extenso*, contrasting so sharply as they do with the splendid display of power about to be manifested. The word ἕν, *one*, restored by Tischendorf in 1859, was suppressed by him in the eighth edition, erroneously, according to the Alex. and Origen. It serves to place in stronger light the scantiness of the available resources. But "*one*" who has anything to suggest, and that one how little! Some petty salesman whom Andrew had noticed in the crowd.—Barley bread was that used by the poorer classes (Judg. vii. 13).

Ver. 10. "*But*[1] *Jesus said, Make the men sit down. Now there was much*[2] *grass in the place. So the men sat down, in number about*[3] *five thousand.*"[4]—In these scanty provisions Jesus found what He required—the material upon which Omnipotence might operate. The feast was now ready, the table spread: "Make the men sit down" were His words to His disciples. The mountainous plateaus which rise behind the site of Bethsaida Julias were then decked in the verdure of spring. St. Mark as well as St. John recalls the picture presented by the grassy carpet, upon which the crowds took their places (ἐπὶ τῷ χλώρῳ χόρτῳ, vi. 39), and the cheerful spectacle

[1] ℵ B L Syr. and Or. omit δέ,

[2] ℵ reads τοπος πολυς (*much room*) instead of χορτος πολυς.

[3] ℵ B D L: ως instead of ωσει.

[4] ℵ reads τρισχιλιοι (three thousand).

offered by their regular ranks (*συμπόσια συμπόσια, πρασιαὶ πρασιαί*) of hundreds and fifties.—*Ἄνδρες* denotes men in the strict sense of the word; that they alone are mentioned does not indicate, as Meyer supposes, that the women and children did not also sit down, but that, the latter keeping apart, the men only were counted. In the East the women and children always keep at a respectable distance from the husband and his guests.

Ver. 11. "*Then*[1] *Jesus took the loaves; and when He had given thanks,*[2] *He distributed*[3] *to those that were set down; and likewise of the fishes as much as they would.*"—At this solemn moment Jesus takes, in the midst of the multitude, the position of the father of the family, not at the commencement of an ordinary, but of the Paschal, repast. He gives thanks to God, as the father surrounded by his household was on that occasion wont to do, for His natural gifts and covenant blessings. This action seems to have specially struck the spectators. It is made almost equally prominent in each of the four narratives, and both the disciples and the multitude seem to have been impressed with the notion that it was this act of thanksgiving on the part of Jesus which effected the miracle, comp. ver. 23. After the thanksgiving, Jesus distributed the food, as the father was accustomed to do at the Paschal meal. We omit from the text the words: "*to the disciples, and the disciples.*" It is indeed possible that the Alex. may have omitted them through confusing the two *τοῖς*, but more probable that they are an interpolation from St. Matthew.

Vv. 12, 13. "*Then, when they were filled, He said unto His disciples, Gather up the fragments which remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over to them that had eaten.*"—In the synoptic Gospels the disciples gather up the fragments of their own accord. In St. John, the order to do so originates with Jesus.

[1] A B D and L: *ουν* instead of *δε*.

[2] ℵ D It. Syr. *ευχαριστησειν και* instead of *ευχαριστησας*.

[3] ℵ D Γ: *εδωκεν* instead of *διεδωκε*; T. R. adds *τοις μαθηταις οι δε μαθηται*, with 12 Mjj. most of the Mnn. It^{aliq}; words which are omitted by ℵ A B L Π, some Mnn. It^{plerique} Vg. Syr. Cop. Or.

This was His triumphant answer to the calculation of Philip and Andrew. We feel also the close connection existing in the mind of Jesus between this saying: *that nothing may be lost*, and the act of thanksgiving which had produced this abundance. A gift so attained was not to be squandered. Criticism has asked whence the twelve baskets were obtained. If they were mere travelling baskets, the apostles might each have been provided with one, for they had not set out on a sudden, like the multitude; while if, as is probable, these baskets were of a larger kind, they might have been borrowed in the neighbouring hamlets.—The term *τῶν κριθίνων, of the five barley loaves*, is intended to assert the identity of these fragments with their origin, the five loaves of the lad mentioned by Andrew.

Not only is this miracle of the multiplication of the loaves and fishes found in all four Gospels, but several characteristic details—the crowds who followed Jesus into a desert place, the five loaves, the two fishes, the five thousand men, the twelve baskets—are also common to all the narratives. Besides these, other features—the green grass, the two hundred pence—are common to two or three Gospels, particularly to Mark and John. We feel that the four accounts are really based upon a fact, the chief features of which were indelibly imprinted upon the memory of all who witnessed it, but whose details had not been equally observed and retained by all. The narrative of St. John is the one which gives us the deepest insight into the mind of Jesus and the spirit of the miracle. Modern criticism asserts that it was composed of materials furnished by the Synoptists, and especially by St. Mark (so Baur, Hilgenfeld, and in some degree Weizsäcker himself, p. 290). But it is just in this Gospel that we find the sharpest outlines, the most exactly drawn features; while the synoptic account generalizes (the disciples, instead of Philip and Andrew, etc.), and gives us the impression of being a narrative, of which the "sharp edges" have been rubbed off by traditional reproduction.

According to Paulus, there is no need to regard this scene as miraculous. Jesus and His disciples brought forth such provisions as they had, and generously shared them with those near them, who in their turn imitated their example; and each furnishing what he had, every one had enough. M. Renan seems to adopt this explanation of the fact, if not of the text. "Jesus," he says, "retired to the desert, and great numbers

followed Him. Thanks to their extreme frugality, they were able to subsist there; and this was naturally regarded as a miracle." What M. Renan does not explain is, how so simple a fact should have produced in the multitude such a state of exaltation, that that very night they sought to get possession of Jesus to proclaim Him king (vv. 14, 15). Olshausen admits an acceleration of the processes of nature, which multiply the corn in the bosom of the earth; and thus furnishes matter of ridicule to Strauss, who asks whether the law of natural reproduction is to be applied to cooked fish? Lange supposes that it was not the very matter of the provisions, but the nutritious power of their molecules, which was multiplied. But we must either place ourselves by faith in the supernatural atmosphere created here below by the presence of Jesus Christ, or refuse to enter upon this higher sphere altogether. In the latter case, the only part to take is to explain this narrative as a mythic production. But how numberless are the difficulties which this hypothesis has to overcome in the perfectly simple and prosaic character of the four narratives, in the many little historical details in which they coincide,—in short, in the authenticity of even one of the works which contain this narrative! In the former case, on the contrary, we understand that Jesus, having discerned the will of His Father, desired to give to the people who so zealously followed Him a feast which, like the Passover itself, prefigured what He was soon going to do spiritually for the world, and was a prelude to the future glorification of matter by the power of the Spirit.

2. *Jesus walking on the Water.*—vv. 14–21.

Vv. 14, 15. "*Then those men, when they had seen the miracle*[1] *which He*[2] *had done, said, This is truly the prophet that should come into the world. Jesus therefore, perceiving that they were about to draw near and seize Him, to make Him king,*[3] *withdrew*[4] *again*[5] *to the mountain alone.*"—We have here the commencement of the crisis, which is progressively developed throughout the rest of the chapter. A selection of the adherents of Jesus was necessary, that His work

[1] B Θε Cop.: α . . . . σημεια instead of ο . . . σημειον.

[2] ℵ B D It^{plerique} Syr^{cur} omit ο Ιησους.

[3] ℵ reads και αναδεικνυναι βασιλεα instead of ινα ποιησ. αυτ. βασ.

[4] ℵ It^{aliq} Syr^{cur} read φευγει instead of ανεχωρησε.

[5] Παλιν (after ανεχωρησε) is the reading of T.R. with ℵ A B D K L Δ It. Vg. Syr^{cur}, but is omitted in 10 Mjj. Syr^{sch} Cop.

might be purified from all political alloy. He had received these multitudes with open arms; He had made for them a feast, a symbol of that higher feast of which He designed to make them partakers. He had given them of *His* bread, thus figuring that gift of *Himself* which He had made to the human race. But instead of rising to the hope and desire of a spiritual banquet, these Galileans were wholly preoccupied with the material miracle, and in their state of exaltation already regarded it as the inauguration of a Messianic kingdom such as they imagined. This is expressed by the relation of the participle *having seen*, seen with their eyes, to the verb ἔλεγον, *they said*. According to i. 21, 25, the prophet whom the multitude recognised in Jesus was an individual distinct from the Messiah. But it appears from vv. 14, 15 that others regarded Him as the Messiah Himself. They probably imagined that, after being proclaimed by the people, He would become the Messiah. The plot spoken of ver. 15 supposes the highest degree of exaltation in the multitude. St. John does not tell us how Jesus became cognizant of it. It is probable that the word γνούς, *having known*, indicates a direct perception, similar to that of ver. 6. —The present part. ὁ ἐρχόμενος, *he who comes*, is an allusion to the prophecy upon which the expectation of such a personage was founded, Deut. xviii. 18.—The term ἁρπάζειν, *to seize*, does not suffer us to doubt that the project formed was to get possession of Jesus, even against His will, in order to crown Him at Jerusalem. The task of Jesus at this juncture was by no means an easy one. If He were immediately to depart with His disciples, the commotion, instead of being appeased, was in danger of spreading in Galilee. If He remained together with His disciples, they might be infected by the contagion of that carnal enthusiasm, which would only find too many points of contact in their hearts. It might even be that one among them—Judas, for instance—was secretly directing the plot (vv. 70, 71). It was therefore needful to be on the alert. And, first of all, He was anxious to send away His disciples to the other side of the lake, for the purpose of cutting off all solidarity between them and the multitude. This is the explanation of the singular expression of Matt. xiv. 22 and Mark vi. 45: He immediately *constrained*

His disciples to embark, and to go before Him to the other side, while He sent away the people. No motive for such *constraint* is furnished by the synoptic narrative, and perhaps the disciples were themselves ignorant of the true reason for so sudden a step on the part of their Master. When this was done, Jesus calmed and dismissed the multitudes, who dispersed themselves in the neighbouring districts. Matthew and Mark also tell us that when He had dismissed the multitudes, He retired into the mountain apart to pray. This juncture evidently coincides with the close of this 15th verse; and hence only a portion of the multitude, undoubtedly the more enthusiastic, remained upon the spot (comp. ver. 22). —The word *πάλιν, again,* omitted by many Byzantine Mss., must be retained. It contains an allusion to ver. 3, which has not been understood by copyists. Jesus had approached the shore for the repast; He now returned to the heights, to which He had at first betaken Himself with His disciples. *Αὐτὸς μόνος, Himself alone,* is in exact opposition to the words, *with His disciples,* of ver. 3.

Vv. 16–18. "*When evening was come, His disciples went down to the sea, and having entered into the ship, they went over*[1] *the sea toward Capernaum. And it was now dark,*[2] *and Jesus was not*[3] *come to them. And the sea was agitated by a great wind that blew.*"—What order had Jesus given to His disciples before leaving them? According to the Synoptists, that of embarking for the other side of the lake; an order equally implied by the account of St. John, for it is impossible to suppose that they departed, as related ver. 17, leaving Jesus on the eastern shore, without knowing His wishes in this respect. They even hesitated, as is evident from the whole account, to comply with them, notwithstanding the order they had received from Him. But how, in this case, are we to understand the end of ver. 17, which seems to say that they were expecting Jesus to rejoin them,—especially if the reading *οὔπω, not yet,* of the Alex. is to be retained? Either the words: *He was not yet come to them,* must be regarded as written from the point of view of what subsequently took

[1] ℵ : *ερχονται* instead of *ηρχοντο.*

[2] ℵ D, 1 Mn.: *κατελαβεν δε αυτους η σκοτια* instead of *κ. σκοτ. ηδη ἐγεγ.*

[3] ℵ B D L, 5 Mnn. It^{plerique} Cop. read *ουπω* instead of *ουκ.*

place, when Jesus went to them on the waters,—which is not very natural,—or it must be assumed that, the direction from Bethsaida Julias to Capernaum being nearly parallel with the northern shore of the lake, Jesus had appointed to meet the disciples at some point of the coast between these two cities where He purposed to rejoin them. This easily explains the second part of ver. 17. And, in fact, the disciples seem to have stopped upon the coast at a certain distance from Bethsaida Julias, for the purpose of taking Jesus into the boat. After, however, waiting for Him in vain, they thought it more in conformity with His orders to re-embark, notwithstanding the darkness of the night. It was then that the violence of the wind, and the impossibility of steering caused by the darkness, sent them from the coast and drove them southward into the open sea.—The imperfect ἤρχοντο, ver. 17, denotes the commencement of this boisterous passage. The pluperfects: ἐγεγόνει, ἐληλύθει, well describe the feeling of isolation which the disciples experienced during these hours of painful separation.

Vv. 19–21. "*So when they had rowed about five and twenty or thirty stadia, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. But He saith unto them, It is I; be not afraid. And while they were willingly*[1] *receiving Him into the ship, immediately the ship arrived at that point of the shore whither they were going.*"—If the explanation of vv. 16–18 just given is correct, there was no other means of rejoining His disciples than that which Jesus actually used, ver. 19. The wind had now driven them southwards into the very middle of the lake, which at its broadest part was, according to Josephus (*Bell. jud.* iii. 10. 7), forty stadia, *i.e.* nearly two leagues across. When St. Matthew tells us that the ship was in the midst of the sea, he gives a particular quite in agreement with the thirty or forty stadia mentioned by St. John.—The present: *they see,* indicates the unexpectedness of Christ's appearance. The emotion of fear experienced by the disciples, and more fully expressed by the Synoptists, forbids our explaining the words ἐπὶ τῆς θαλάσσης, *on the sea,* in the sense in which they are used xxi. 1, viz. *on the sea-shore.*—This saying of Jesus: *It is I; be*

[1] ℵ: ἤλθον instead of ἤθελον.

not afraid, must have very deeply impressed the disciples, for it is reported in identically the same words in all the narratives.—The scene in which St. Peter shared for a moment in the miracle effected in the person of Jesus must, according to St. Matthew, be placed immediately after this saying. It would appear from the synoptic narrative that directly after this episode Jesus entered the barque, and the wind ceased. The imperfect ἤθελον (literally: they wished), ver. 21, seems incompatible with this particular. Chrysostom felt obliged to conclude from this discrepancy that St. John was recounting a different event from that of which St. Matthew and St. Mark tell us. The close connection, however, between this miracle and that of the loaves and fishes in these three Gospels, as well as the general similarity of the three accounts, renders this solution inadmissible. J. D. Michaelis proposed to read ἦλθον for ἤθελον, which would solve the difficulty: *they came*, they drew near to Him to receive Him. And it is a singular coincidence that the *Codex Sinaït.* presents exactly the reading conjectured by this scholar, though it has too much the appearance of a correction to deserve confidence. Besides, Jesus was moving too freely upon the waters to make it needful for the boat to approach Him; and this reading would really have no meaning unless the words: περιπατοῦντα ἐπὶ τῆς θαλάσσης, were understood in the sense of walking *on the sea-shore*. Beza, and many exegetes after him, think that the verb *wish* here simply adds to the act of reception expressed by the infinitive λαβεῖν, the notion of eagerness, as in Luke xx. 46. Tholuck gives a greater probability to this meaning by bringing forward the contrast presented between the verb: *they wished*, thus understood, and the ἐφοβήθησαν, *they were afraid*. At first they had feared, but now they received Him *willingly*. There is but one objection to this explanation, and that is, that St. John uses the imperfect, denoting an incomplete, and not the aorist, which would indicate a completed action (i. 44). On the other hand, St. John could not have meant to say, in opposition to the Synoptists, that Jesus did not actually enter the ship (Meyer). For, in this case, instead of καὶ εὐθέως, *and immediately*, in the next sentence we ought to have ἀλλ' εὐθέως, *but immediately*, since the sense would be that this swift arrival prevented Jesus

from entering the ship. The relation between the two propositions of ver. 21, thus placed in juxtaposition, seems to be of the same nature as that which we have elsewhere observed in St. John (v. 17), and which can only be expressed by means of a conjunction: *At the very moment that* they were willingly receiving Him, the barque reached the shore. Jesus did indeed enter it, but had not time even to take His seat, the arrival on shore taking place simultaneously with His entrance. How, in fact, can we imagine that after an act of power so mighty and so royal as the walking upon the waters, Jesus should have settled Himself in the boat, and the voyage have been continued by the toilsome stroke of the oar? The moment He set foot in the barque He imparted to it, as He had just done to St. Peter, that victorious power over gravity and space which had been so majestically displayed in His own person. The words *καὶ εὐθέως, and immediately*, compared with the distance of from 10 to 15 stadia = from 30 to 45 minutes, which still separated them from the shore, allow of no other interpretation.

Jesus thus contrasts His own real sovereignty with that political sovereignty with which the carnally-minded Israelites designed to invest Him. He manifests Himself to His disciples as one who reigns over a far vaster realm, over the forces of nature, who can free Himself, and will one day free them, from the burden of this mortal body. In the multiplication of the loaves and fishes, He had foreshadowed the sacrifice which He would make of His flesh for the food of the world; in the terrible night of darkness and separation which followed, He had suffered them to feel a foretaste of that more painful and more real separation which would follow His death; and now, in this unexpected and triumphant return across the waves, He prefigured His glorious resurrection and even His triumphant ascension, in which His church was to share, by being raised with Him to heavenly places by the breath of His Spirit.

The discourses which follow prove that the symbolical character which we have attributed to these miracles was not remote from the mind of St. John, nor from that of the Lord Himself.

When it is remembered that every voluntary movement

accomplished by the body is, not indeed an abolition of the law of gravity, but a victory over this law by the intervention of a superior force, viz. that of the will, we understand that in like manner, matter, being the work of the Divine Will, is at all times open to this essentially supernatural power; and we can find no difficulty in admitting that the divine afflatus may at any moment free a human body, and even material objects, from this power of gravity.

II. *The Discourses.*—vv. 22–65.

This passage includes, after an historical introduction (vv. 22–24), a series of conversations and discourses (vv. 25–65).

Vv. 22–24. "*The day following, the crowd which stood on the other side of the sea, and saw*[1] *that there was only one boat*[2] *there, and that Jesus had not entered*[3] *into this boat*[4] *with His disciples, but that His disciples had gone away*[5] *alone (but*[6] *there came other boats*[7] *from Tiberias, nigh unto the place where they had eaten bread,*[8] *after the Lord had given thanks),—when then the crowd saw*[9] *that Jesus was not there, neither His disciples, they*[10] *embarked,*[11] *and came to Capernaum, seeking Jesus.*"—The carnal enthusiasm of the multitudes had obliged Jesus to separate His disciples from

[1] T. R. together with Γ Δ Λ and 9 other Mjj., most of the Mnn. Syr^{cur}, read ἰδων; A B L It^{plerique} Syr^{seh}; εἶδον; and ℵ D It^{aliq}: εἶδεν.

[2] A B L It^{plerique} omit the words ἐκεῖνο εἰς ὃ ἐνεβησαν οἱ μαθηταὶ αὐτου, which ℵ D Γ Δ Λ and 9 other Mjj. Mnn. Syr. read (though with many variations).

[3] ℵ reads συνεληλυθει instead of συνεισηλθε.

[4] Alex.: πλοιον instead of πλοιαριον.

[5] ℵ omits ἀπηλθον. [6] D L ⊖ omit δε.

[7] ℵ: ἐπελθοντων οὖν των πλοιων; D b Syr^{cur}: ἀλλων πλοιαριων ἐλθοντων.

[8] ℵ: ἐκ Τιβεριαδος ἐγγυς ουσης του και ἐφαγον ἀρτον (from Tiberias, which is near the place where they had eaten bread).

[9] ℵ: και ἰδοντες instead of ὅτι οὐκ εἶδεν.

[10] T. R. together with U Γ and some Mnn. reads και αὐτοι; ℵ S It^{plerique} Syr. omit these two words; the 13 other Mjj. and the greater part of the Mnn. read αὐτοι.

[11] ℵ reads εἰς το πλοιον instead of the plurals πλοια or πλοιαρια, between which the other Mjj. are divided. The translation of the whole text of ℵ is as follows: The next day, the crowd which stood on the other side of the sea saw that there was no other boat there than that into which the disciples of Jesus had entered, and that Jesus went not with them in the boat, but the disciples only; the boats having then come from Tiberias, which was near the place where they had eaten bread, after the Lord had given thanks,—they, seeing that Jesus was not there, nor His disciples, entered the boat, and came . . .

them, and very hastily to part from the latter. He had now rejoined them, and the crowds were endeavouring to find Him. The long and difficult sentence (vv. 22–24) is designed to bring out the idea, that the sole motive of these people was to find Jesus (*seeking Jesus*, close of ver. 24). An attentive consideration of this complicated phrase will soon make us masters of its true construction. Everything starts from the state of the crowd next morning (*the day following, the people which stood on the other side of the sea*, ver. 22), and aims at the resolution taken by them to embark for Capernaum (*they took shipping*, ver. 24). The reason of this resolution is expressed first by the two determinatives: ἰδών, *seeing*, ver. 22, and ὅτε οὖν εἶδεν, *when they saw*, and then indirectly by the parenthetical ver. 23, which is intended to explain the *possibility* of such a resolution by the arrival of the boats. We find in this 23d verse a form analogous to what we have already met with i. 10 and ii. 9. The very circumlocutions which characterize this passage seem to portray the perplexity felt by the crowd down to the moment when the arrival of the boats inspired them with a sudden resolution. The first word: *the day following*, already bears upon the last verb of the sentence: *they took shipping*, ver. 24. The sense of the *perfect* ἑστηκώς is: who stayed there yesterday evening, and *who were staying there still.* Perhaps the article ὁ before this participle serves to limit the idea of the substantive to that more persistent portion of the crowd which would not quit the scene of the event. The reading εἶδον, allowed by Tischendorf (ed. 8), is a clumsy correction, with a view to simplifying the general construction. The participle ἰδών, *having seen* (yesterday evening), does not, as Meyer thinks, depend on ἑστηκώς (who stayed there *because* they had seen), but justifies the final act of embarkation. These people had, in fact, ascertained two things,—1st. That on the preceding evening there had been but one boat; 2d. That Jesus had not departed in this boat with His disciples (these are the two ὅτι of ver. 22). After these two discoveries, one thing alone detained them, viz. their doubt as to whether Jesus might not still be in the neighbourhood. Hence (οὖν, *then*, ver. 24) a final observation was needed before putting their intended departure into execution, and

this was the fact that neither did Jesus reappear, nor did His disciples return to fetch Him. The ὅτε οὖν εἶδε of ver. 24 is not then a simple recurrence to the ἰδών of ver. 22, but serves to complete it. As to the parenthesis of ver. 23, it brings forward the external fact by reason of which they were enabled to carry out their resolution of crossing the lake. The arrival of boats is easily explained. Part of these multitudes had come from the other side of the lake (ver. 2), and the boatmen of its western shore had crossed during the night, and arrived at the place of meeting for the purpose of conveying them back. The ἦν of ver. 22 has not necessarily a pluperfect sense (*had been* there when . . .); the simultaneousness of action which always belongs to the imperfect, here relating to the embarkation of the disciples (*was there* at the moment of their departure). The words ἐκεῖνο . . . αὐτοῦ, *that whereinto His disciples had entered*, are probably a gloss. The circumstance: *after that the Lord had given thanks*, so expressly brought forward, recalls the vivid impression made by this solemn moment upon the spectators, and the great importance attached by them to this action.—The pronoun αὐτοί, *they also*, is intended to bring the distant subject, ὄχλος, again into action. The καί, *also*, which accompanies it (*they also*) refers to the notion that they also desired to cross, when once Jesus and His disciples had returned from the other side. The verb so long expected, ἐνέβησαν, *embarked*, well brings out the final act, which put an end to this long indecision.—Thus does this lengthy sentence describe with marvellous precision all the varying impressions, fluctuations, and observations of this multitude, down to the decision which took them to Capernaum, and gave rise to the addresses of the morrow. Imagine a Greek writer of Alexandria or Rome narrating in the second century after this fashion!—Nowhere, perhaps, is the defective nature of the Sinaitic text more plainly shown than in this passage. We have exactly reproduced its meaning, note 11, p. 216.

Vv. 25–65. *The Discourses.*—Though the idea of *life* prevailing in this series of discourses appears to be identical with that of ch. v., there is a difference between the teaching of the two chapters, corresponding with that which exists between the two miracles of which they respectively furnish the applica-

tion. In the cure of the impotent man, it is Jesus who acts; the sick man is merely receptive. In the feeding of the multitude (ch. vi.), Jesus simply offers the food; but if it is to become his nourishment, man must take an active part in its assimilation. Hence, while in the discourse in ch. v. the *Person of Jesus* is prominent, in those of ch. vi., on the contrary, the ruling idea is that of the *faith* by which the heavenly food is to be appropriated. Without feeling under a necessity of explaining, as Baur does, the composition of this Gospel by a systematic process, we may admit that St. John, when compiling his reminiscences, was struck with the correlation which makes one of these testimonies the complement of the other, and that he purposely placed them in juxtaposition, as furnishing a complete delineation of the relation between divine and human agency in the work of salvation.

In this dialogue, four successive phases, the character of which is determined by the moral attitude of the auditors, may be discerned. The first (vv. 25–40) is occasioned by a simple *question* on the part of the Jews (*εἶπον αὐτῷ, they said unto Him*). The second (vv. 41–51) results from a serious *dissatisfaction* which arose among them (*ἐγόγγυζον, they murmured*). The third (vv. 52–59) testifies to an *altercation* between the auditors themselves concerning the words of Jesus (*ἐμάχοντο, they strove among themselves*). Here, strictly speaking, the teaching of Jesus ends, all this part of the scene having taken place in the synagogue of Capernaum (ver. 59). The last phase (vv. 60–65) was called forth by a *declaration* on the part of many former Galilean believers, who now gave notice to Jesus of their rupture with Him.

1. Vv. 25–40.

The first phase is composed of short dialogues, each including a question on the part of the Jews, and an answer on that of Jesus. The last of these answers, in which Jesus describes with repressed emotion the sentiments with which the condition of His hearers filled His soul, is the more developed.

1st. Vv. 25–27.

Vv. 25, 26. "*And when they had found Him on the other side of the sea, they said unto Him, Rabbi, when camest thou*[1] *hither? Jesus answered and said unto them, Verily, verily, I say unto you, ye seek me*[2] *not because you saw signs,*[3] *but because you ate of those loaves, and were filled.*" — We have already seen that the motive for the proceedings of the multitude was their desire to find Jesus,—a fact recalled by the first words of this paragraph: *And when they had found Him.* This question presents an untranslatable irregularity, the construction of the Greek really involving two questions: "*When* (πότε, not πῶς, *how*) camest thou?" and: "How happens it *that thou art here* (perf. γέγονας)?" This artless form of speech vividly expresses the surprise of these people, on whom the presence of Jesus has the effect of an apparition. His answer, as is frequently the case (ii. 4, iii. 3), is addressed not to the question proposed, but to the internal feeling which dictated it. He discloses to these Jews the spurious and carnal element which was mingled in their seeking Him. And this being a revelation to them of those hidden feelings which they themselves ignored, He makes use of the emphatic affirmation: *Amen, amen.* Jesus here contrasts with such false and vain seeking, aiming, as it did, merely at the satisfaction of the natural man (ver. 26), that true and effectual seeking which tends to the nourishment of the spiritual man (ver. 27). His miracles were the visible signs destined to authenticate Him as the bringer of the blessings of salvation. They who understood them in this sense would not stop at the material relief which they afforded, but would rise thence to that higher significance with which the divine purpose had endowed them. To them the visible phenomenon would be the pledge of a moral operation, and therefore a *sign.* It is evident how necessary it is to refrain from translating σημεῖα in this place by *miracles* (Osterwald, Arnaud, Rilliet), instead of rendering it by the word which expresses its natural meaning, viz. *signs.* For it is on this very word that the whole force of this saying depends. The multitudes thought they saw in the multiplication of

[1] ℵ reads ἦλθες, and D: ἐλήλυθας instead of γέγονας.

[2] ℵ omits ζητεῖτε με.

[3] D It^{aliq} add καὶ τέρατα (derived from iv. 28).

the loaves and fishes the first of a series of acts of a similar nature, the inauguration of an era of miracles, each more dazzling and satisfactory to the natural man than its predecessor. Instead of seeing, as Lange says, "in the bread the sign," they had "in the sign beheld only the bread." This misunderstanding gave a false, an earthly, a sensual, an animal character, to their search for Jesus. And it was this tendency which Jesus pointed out to them in the very first words of this interview, especially in the expression, betraying, as it does, a certain amount of disgust: *because ye did eat of the loaves, and were filled.* What a difference between these people, with their gross aspirations and carnal desires, and that spiritual Israel which was to be fashioned by the O. T., and which would say to the Messiah: We hunger and thirst after God. Do to-day for our hearts what Thou didst yesterday for our bodies!—The plural *signs* refers either to the two miracles narrated in the first part of the chapter, or rather to Christ's miracles in general, which were no better understood by the multitudes than that of the loaves and fishes. —We would render the article τῶν before ἄρτων by the demonstrative pronoun: *those* loaves. By translating simply *the loaves,* the express allusion to the loaves of the foregoing day is lost.

Ver. 27. "*Labour not for the food*[1] *which perisheth, but for the food which endureth in life eternal, that which the Son of man shall give you:*[2] *for Him hath the Father, God, sealed.*"—Jesus here describes what it is truly to seek Him. In fact, the contrast between ἐργάζεσθε, *labour,* and ζητεῖτε με, *you seek me* (ver. 26), shows that the labour to which Jesus exhorts His hearers is nothing else than the *spiritual* seeking after Himself. The repast of the previous evening had sustained them for that day. But when the next morning came, were they not obliged to eat again? This food, miraculous as it was, had then been only a temporary support. What would be the use of renewing a similar gift to-day? With nourishment of this kind, Jesus contrasts that which abides with a man as a permanent principle of life and activity. — The expression: ἐργάζεσθαι, here signifies: *to obtain by one's labour*

[1] ℵ places μη after the first βρωσιν, and with some Mjj. omits the second βρωσιν.

[2] ℵ D It[alq] read διδωσιν υμιν (*gives you*) instead of υμιν δωσει.

(for examples from classical Greek, see Meyer).—The words: *in life eternal,* do not designate the temporal limit (*until*), but, as M. Reuss says, "the immediate effect;" see iv. 14.—The future: *will give,* which is certainly the correct reading, is designed to lift the minds of the hearers to that higher kind of nourishment of which the multiplied loaves of yesterday were but the type and promise. But is not, it may be asked, this notion of *giving* opposed to the command to *labour* (ἐργάζεσθε)? No; for man's labour, with respect to this truly life-giving food, consists solely in appropriating the gift brought for his acceptance by Him who is sent of God. Without this gift his labour would be in vain; as, on the other hand, the gift would have no efficacy without being assimilated by faith. The name *Son of man* is here employed with reference to the thought subsequently expressed, that Jesus is Himself this divine food brought by His incarnation within the reach of faith (vv. 33, 38, 50, 58). If the notion of *causality* be attached to *for* (as was done by me in the first edition), the *sealing* must be referred to the consecration by God of the person of Jesus Christ, when He sent Him into the world (comp. x. 36). But the term to *seal* applies rather to the manifestation than the production of a quality or condition. Hence *for* must be taken in its logical meaning: Jesus has been *sealed,* has received a special mark through His miracles in general, and more particularly by that of the preceding evening, as He who will give to the world the life-giving bread. This is the authentic explanation given by Jesus Himself of the term *signs,* as applied to miracles.—Ὁ Θεός, *God,* is placed last, to give emphasis to the notion that, as the possessor of supreme authority, the right of giving such certificates belongs to Him.

This first dialogue contrasts and characterizes in a general manner the two ways of seeking Jesus—the carnal and the spiritual. The short one following, vv. 28, 29, bears solely on the latter, and defines its nature by opposing *work* and *faith.* It gives the human side in the act of salvation, the true mode of that labouring which Jesus had enjoined.

2d. Vv. 28, 29.

Vv. 28, 29. "*They said therefore*[1] *unto Him, What shall*

[1] A and Syr. omit *οὖν.*

we do,[1] *that we might work the works of God?' Jesus answered and said unto them, This is the work of God, that ye believe*[2] *in Him whom He hath sent.*"—Jesus had said: Labour (literally, *work*). His hearers, entertaining the notion, ask: How are we to work? In what do the works we are to accomplish consist? They call them *works of God*, as being demanded by God as the condition of the gift which Jesus promises them. They start quite naturally from the legal point of view, and distinguish, agreeably with this manner of looking at the subject, between the works to be done and the miraculous food which is to be their reward. I cannot possibly see anything "grotesque" or improbable in this answer of the Jews (Reuss), which is in accordance with many similar questions reported by the Synoptists.—Jesus enters into this idea of work to be done, but He reduces all these human operations to one only: *the work* in opposition to *the works* (ver. 28). The gift of God requires not to be deserved, but simply to be accepted. Faith in Him whom God has sent to bestow it, is the only work exacted for its attainment. It is evident that the gen. τοῦ Θεοῦ, *of God*, denotes, in this connection, not the author of the work (Augustine), but Him in behalf of whom it is done: the work which God requires.—All upon which the name of Paulinism has been bestowed is contained in embryo in this verse, which at the same time forms the point of union between St. Paul and St. James. *Faith* is the highest kind of *work*, for by it man gives himself; and a free being can *do* nothing greater than to give himself. It is in this sense that St. James opposes work to a faith which would be nothing but an intellectual belief; and it is in a perfectly analogous sense that St. Paul opposes faith, active faith, to works of mere observance. The faith of St. Paul is really the works of St. James, according to this sovereign formula of Jesus: "*This is the work of God, that you believe.*"—This discussion on the manner of appropriating the heavenly gift (the true kind of human labour) is succeeded by another on the nature of the gift itself: What is this *bread of heaven* which is to be received?

3d. Vv. 30–33.

[1] φ (not T. R.) read with some Mnn. only ποιουμεν.

[2] ℵ A B L T: πιστευητε instead of πιστευσητε.

Vv. 30, 31. "*Then they said unto Him, What sign then dost thou do, that we may see, and believe in thee? what dost thou work? Our fathers did eat manna in the desert; and it is written, He gave them bread*[1] *from heaven to eat.*"—It is difficult to imagine this question on the lips of the very persons who had been present at the miracle of the loaves and fishes. B. Bauer and Weisse see in it a proof of non-authenticity, Schweizer concludes that the preceding section is interpolated, while Grotius and others think that the persons who put the question had not been present at the scene of the preceding evening. Most commentators allow that our Lord's hearers were comparing the ordinary bread which had been given them with the manna *from heaven* which Moses had given to their fathers, and finding the present miracle in every respect inferior to the former. But exegesis should surely find a more satisfactory explanation. For it seems as contrary to the natural meaning of the narrative to regard those who put the question as different persons from those who witnessed the miracle, as it is arbitrary to found so grave an hypothesis as that of the non-authenticity of the whole book, or even of a particular section of it, upon a difficulty of this kind. Nor does the contrast between manna and bread suffice to explain the questions: What sign showest thou? What dost thou work? on the part of persons who the evening before had desired to proclaim Him king. But had not Jesus Himself, by speaking of the meat which endureth, which the Son of man *shall give you*, just treated the gift which He had yesterday bestowed on them as an insufficient and quite secondary matter? Had He not excited the hopes of His hearers, and called forth on their part the demand for a fresh miracle, of a kind surpassing all that had preceded it? Jewish piety was as much characterized by magic supernaturalism as ours is by intellectual rationalism (1 Cor. i. 22). Hence no effort was needed on the part of those who were listening to Jesus to give themselves up to an impulse so conformable to their secret aspirations, and they immediately raised their claims to the level of the fresh promises made them, merely materializing their meaning. They will only be too glad that the bread of yesterday should be superseded by something better. In fact, their desire when

[1] ℵ omits *αρτον*.

they tried to make Him a king was, that the imposing prodigies which were to inaugurate the reign of the Messiah should at length be manifested! Their question: What dost thou work? does not signify: What *hast thou wrought*, but bears upon the future. The presents: *ποιεῖς, ἐργάζῃ, doest thou?* do not speak of the past, but allude to that new gift which Jesus Himself promises, and which they await to proclaim the advent of the Messianic kingdom. This demand is addressed to Jesus as claiming to be the Messiah, and arises from the saying of Jesus Himself, ver. 27: Thou demandest our belief in thy Messiahship, we are willing to accord it. Do thou on thy part perform those truly Messianic actions of which as yet thou hast shown us but the harbinger. These words on the part of the multitude correspond exactly with the demand for a sign from heaven, to put as it were the seal to His ordinary miracles, so often made upon Jesus in the synoptic Gospels. In this sense, it was not without reason that they brought forward the contrast between yesterday's miracle and that more magnificent display of power to the whole nation during forty years, of which Moses had been the instrument. Their error consisted solely in regarding that higher benefit promised them by Jesus as a material good, some reproduction of the manna, some kind of ambrosial food. *Redemptor prior descendere fecit pro iis manna; sic et Redemptor posterior descendere faciet manna*, say the Rabbis (see Lightfoot, Wetstein). The words quoted by the Jews are from Ps. lxxviii. 25. Comp. Ex. xvi. 4. The expression: *from heaven*, denotes, in their mouth, the miraculous *origin* of this gift, while the answer of Jesus refers to its *essential nature*.

Vv. 32, 33. "*Jesus then said unto them, Verily, verily, I say unto you, Moses gave*[1] *you not the bread from heaven; but my Father giveth you the bread from heaven, the true: for the bread of God is He who cometh down from heaven, and giveth life unto the world.*"—Hitherto the minds of His auditors seemed to be in harmony with that of Jesus, but this was only due to a misunderstanding: Jesus proclaimed to them a bread of a transcendent kind; and the Jews were willing to close with His offer on condition that this food, though

[1] Instead of δέδωκεν, the reading of 15 Mjj. (among which is ℵ), almost all the Mnn. and Or. B D and L read ἔδωκεν.

miraculous as to its source, should at the same time be, like the manna, material as to its nature. But He now gives an explanation, which reveals the complete opposition existing between His thoughts and theirs. The formula: *Amen, amen,* makes us anticipate the contrast presented by these different points of view. The perf. δέδωκεν is here undoubtedly preferable to the aorist. By the former, Jesus acknowledges that the bread of heaven is *already actually given to the Jews,* but declares only that it was not given by the instrumentality of Moses. The aorist ἔδωκεν would deny even the fact of the gift actually made to the Jews,—a notion which is not agreeable to the general construction of the sentence. For in this case it would be the verb and not the subject to which the negative should directly refer, and we should need: οὐ δέδωκεν Μω. instead of οὐ Μω. δέδωκεν. Besides, this sense would require that the regimen of the verb *gave* should be: *your fathers,* not *you.* The aorist has been evidently derived from ver. 31, and the meaning of the present verse is: If you are now really in possession of the bread from heaven, it is not through Moses, for no man could have such power; it is my Father who gives you the true bread from heaven. The pres. δίδωσι already gives us to understand, as Jesus forthwith declares, that God bestows this gift upon them *in His person.*—Τὸν ἀληθινόν, *the true,* is added at the close of the sentence for the purpose of emphatically contrasting the spiritual *nature* of this heavenly food—a nature similar to that of God Himself—with that of any gift whatever, which, however miraculous its origin, should be by its quality material.—*From heaven,* both here and in the following verse, as well as in Ps. lxxviii. 24, belongs not to the verb *gave,* but to the substantive *bread:* the whole discussion turning on the notion of bread from heaven.

Ver. 33 applies this idea of the true *bread of heaven* to Jesus. Ἄρτος is generally understood before καταβαίνων: "For the (true) bread of God is the (bread) which cometh down from heaven, and giveth . . .;" and it is allowed that Jesus here defines the bread of heaven by its two characteristics of *coming down* and *giving.* But if this were the case, the words: *cometh down from heaven,* should logically belong to the subject (definite), and not to the attribute (which includes the definition). If Jesus were here employing abstract logic, He would at

least have employed it correctly. Besides, the term *καταβαινειν, to come down,* applies more naturally to a living being than to a thing, such as bread; and the word *διδούς, who giveth,* seems to designate a personal action. Finally, in the subsequent verses Jesus expressly repeats this term *καταβαίνων,* and applies it to Himself: *καταβέβηκα,* I came down, ver. 38. Hence it is His own person which Jesus signifies when He says: *that which cometh down, and giveth,* and it is not necessary to supply the word bread in the attribute. Jesus designedly uses an amphibological expression; for if He had meant to speak quite clearly already, He would have said: The bread which comes from God is the man before you, who cometh down from heaven, and giveth . . . Thus the relation between vv. 32 and 33 becomes perfectly clear, and, as Bäumlein well says: "Jesus passes gradually (vv. 32, 33, 35, 38) from figure to reality, and the *ὁ καταβαίνων* in particular serves to prepare for the *καταβέβηκα,* ver. 38; this expression being chosen, on the one hand, to suit the word bread; and, on the other, to introduce *a new subject.*" Meyer objects that the pres. part. *καταβαίνων* cannot be applied to Jesus personally, that for this we should require *ὁ καταβάς, who descended.* But he forgets ver. 50. This participle is a present, not of time, but of quality: which possesses the quality of coming down, not: which is at this moment coming down.—The expression *τῷ κόσμῳ, to the world,* is opposed to that theocratic particularism which made the great national miracle of the manna its especial boast. In proportion as Jesus saw this carnal people refuse to follow Him to the sphere to which He desired to raise them, did He turn His attention towards that whole human race to which He was given.—The fourth part of the dialogue manifests the rupture which had taken place between the thoughts of the people and those of Jesus.

4th. Vv. 34–40.

Vv. 34, 35. "*They said then to Him: Lord, evermore give us this bread. But*[1] *Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger;*[2] *and he that cometh to me shall never thirst.*"[2]—Jesus and faith, the objective

[1] ℵ D r, some Mnn. Sah. read *ουν* instead of *δε*; B L T It^{aliq} Syr. omit both *δε* and *ουν*.

[2] Various readings differ between *πεινασει* or *-σει*, *διψησει* or *-σει*.

and subjective sides of salvation, are found united in this last portion of the dialogue. The Jews, still understanding this bread of heaven in a material sense, declare themselves ready to follow Jesus, if He will continue to bestow it upon them: With such a gift thou mayest depend upon us; feed us therewith continually, and we are ready to follow thee to the end of the world. The *evermore* alludes to the giving of the manna, which was renewed every morning; and the term *this* bread, to that kind of bread from heaven, far superior to the manna, which Jesus had just promised. They have now reached the summit of their carnal exaltation. And it is now, too, that Jesus decidedly breaks with them. Hitherto the questions and answers had been directly connected with each other, and this progressive advance had been indicated by the particle *οὖν, then.* The particle δέ of ver. 35 marks a sudden change in the course of the dialogue, and the *ἀλλά, but,* of ver. 36 marks the consummation of the rupture.

The words: *I am . . .* are the categorical reply to the *give us* of the Jews: Have you not then understood me? That bread of which I spake needs not to be asked, to be given; it is here, it is myself. You have only to feed upon it; and the means of doing so is to come to me, but to come with real inward desire and true faith. Jesus now explains what He meant when He spake, ver. 27, of the meat which endureth unto everlasting life, and which He would give, and of the labour to be performed to obtain it. The meat is Himself; the labour is faith (ver. 29). The expression: *bread of life,* means: the bread which imparts life. In using the image of bread, Jesus certainly alludes to His incarnation, by means of which *"that eternal life which was in the beginning with the Father"* (1 John i. 2) became capable of being grasped, fed upon, laid hold of by us. But if this meat is to nourish us, action on our part is required—that of *coming* and *believing.* These two terms denote, the one under a figure, the other without, the glad and trusting eagerness with which the heart, famished and urged by spiritual necessities, takes possession of the heavenly food offered it in Christ Jesus.—The force of the negative *οὐ μή* can only be rendered by a paraphrase: There is no kind of fear that he should ever hunger or thirst again! The *πώποτε, ever,* is the reply to the *πάντοτε* of the

Jews.—The parallelism of these two propositions manifests a certain amount of mental exaltation. The image of *drinking* is added to that of *eating*, undoubtedly because Jesus had in view the Paschal feast. In the course of the discourse we shall find these two figurative expressions acquiring an increasingly distinct meaning (vv. 53–57). For the present they only refer, as far as Jesus is concerned, to His appearing; as far as man is concerned, to faith in general. Except that thirst may perhaps express more particularly the *suffering* of the heart, and hunger the *feebleness* of the will, the moral impotence, in that deep uneasiness which drives the sinner to Christ. If this be so, the appeasing of his thirst refers more to the peace, that of his hunger to the strength, which the believer receives.

Faith: this, then, is the condition. But, adds Jesus, undoubtedly with a sigh, this is just what you are without.

Ver. 36. "*But I said unto you, You have seen me,*[1] *and yet you believe not.*"—They had asked to *see*, that they might believe (ver. 30); but this condition had been long since fulfilled: You have seen me in all my greatness. At this very moment you are witnesses of my power (perf. ἑωράκατε). The sign which surpasses every other sign is before your eyes: that sign is myself. Nevertheless, the effect is not produced: "ye believe not." Jesus draws this conclusion from their very request. Undoubtedly they had faith enough to hope they should obtain *through Him* miraculous food, but they did not go so far as to recognise in Him the bread from heaven, the promised salvation. And this was sufficient to prove that they did not feel those spiritual necessities which might lead them to Him, and were consequently strangers to the whole work which He came to accomplish. This is what the prayer: "*give us*," by which they desired from Him something else than Himself, meant to an ear so sensitive as that of Jesus. This gross blunder, showing as it does that they totally mistook the true meaning of all the preceding signs, completes the revelation of their moral dulness. Comp. two discriminations equally decided and quick on the part of Jesus, one at Jerusalem (ii. 19), the other at Nazareth (Luke iv. 23).

[1] ℵ A It[aliq] Syr[cur] omit με.

It is a matter of some difficulty to determine to what former saying Jesus alluded by the expression: *I said unto you.* The words, iv. 48, have an entirely different meaning to these; and the assertion, ver. 38, to which de Wette and Lücke refer it, was made in Judea. Some expositors suppose that He was citing a saying unreported by St. John; but in this case what would have been the good of expressly alluding to it by this formula of quotation: *I told you?* Meyer proposes to translate εἶπον ὑμῖν by: *dictum velim,* I mean to say, a sense unexampled in the N. T. Brückner thinks that Jesus referred to His teaching in general. But the expression indicates a positive quotation; and Jesus here quoted Himself, as He so often quoted the O. T., rather according to the spirit than the letter. On the arrival of the multitude, He had said to them: *You saw the signs,* and nevertheless you do not seek me for myself, but solely for the material supplies which you expect from me. It is this reproach (ver. 26) which He here repeated under a slightly different form. *You have seen me,* corresponds with: *you saw the signs;* and: *you believe not,* with: *you seek me* for the sake of material supplies. In short, was not saying to His face: Give us this bread, equivalent to refusing to acknowledge in Him the true gift, and consequently not believing (ver. 36)? The two καί, which are to us untranslatable, bring out the striking contrast between the two facts which they combine.

There is a significant *asyndeton* between these words of condemnation and the calm and solemn assertion of the following verses (37–40). This absence of all connection denotes a moment of silence and profound contemplation. Jesus had received a signal from His Father,—with heartfelt joy He had given a feast to this great multitude; He had spread before them a miraculous Passover. And their dull hearts had failed to understand its meaning. They had again asked for bread,—earth still, and nothing but earth,—while He desired by this figurative repast to offer them *life,* to bestow upon them heaven! In presence of this failure, which was to Him the precursor of the great national catastrophe, of the rejection of Messiah, Jesus retires within Himself, and asks Himself what is to become of His work below. And this is the answer resounding in His heart: My work is that of the Father; it will be

accomplished, but without you; and the fact of your exclusion cannot be laid to my charge, for I have at all times confined myself to a docile fulfilment of my Father's instructions. It is thus that Jesus rises to a contemplation of the certain success of His work,—a success secured by His absolute submission to His Father's wisdom,—and instantly strengthens His own faith, in presence of the grievous check which He has just experienced. It is thus, too, that He lays a firm foundation for the faith of His people in all ages, especially in times of general defection; while, by affirming His perfect acquiescence in the plan of the Father, He casts upon His rejecters themselves the blame of their incredulity, and makes His last appeal to their consciences in the words:

Vv. 37, 38. "*All that the Father giveth me shall reach me: and him that cometh to me I will in no wise cast out.*[1] *For I came down from heaven,*[2] *not to do*[3] *my will, but the will of Him that sent me.*"[4]—In the words: *All that the Father giveth me,* Jesus emphatically contrasts believers of all ages with the men to whom He had just said: You believe not! Israel rejects me; the *gift of God,* those whom the Father gives me remain with me. The neuter *πᾶν ὅ, all that,* indicates a definite whole, in which human incredulity will be unable to effect a breach,—a whole which will be found to be complete when the work is finished. The extent of this *πᾶν, all,* depends upon the agency of the Father, here designated by the term *giving,* and subsequently by those of *teaching* and *drawing* (vv. 44, 45). The first no more refers to the eternal decree of election than do the last two. In this case we should have had the perfect, *has given,* while the act in question is one effected by God in the heart of the believer at the moment when he decides to believe. This *gift* is a spiritual fact, which is here contrasted with that carnal attraction, those gross Messianic aspirations, which had that very morning brought these multitudes to Jesus (ver. 26). It denotes those moral wants, those spiritual aspirations, produced in teachable minds by the pre-

[1] ℵ D It^{aliq} Syr^{cur} omit ἐξω.

[2] A B L T, some Mnn. read ἀπο τ. ουρ. instead of ἐκ τ. ουρ.

[3] ℵ D L: ποιησω instead of ποιω.

[4] ℵ C omit from του πεμψ. με, ver. 38, to του πεμψ. με, ver. 39.

vious agency of the Father. We must take care, whatever Meyer may say, not to translate ἥξει (shall reach) as if it were ἐλεύσεται (shall come, shall advance towards). What Jesus means to say is not that all which the Father gives Him shall *come* towards Him,—for this would be tautology, the gift consisting in this very coming,—but shall actually *attain*. Such shall not, like the Jews, make shipwreck by the way. The reason for this is given in the second part of the verse, which is *parallel* with the first, instead of expressing, as is generally supposed, a gradation,—thus making the first words: Him that cometh to me, merely a repetition of the last words of the former proposition (see Meyer). But this is a mistake; the expression: *Him that cometh*, simply corresponding with: *All that the Father giveth me*. For is not *to be given*, to come? The act of giving is realized in that of faith, and the only difference between these two parallel propositions is that the masc. τὸν ἐρχόμενον, *him that cometh*, individualizes, with regard to each particular case, the collective notion: *all*. On the other hand, the words: *I will in no wise cast out*, are parallel with *shall attain*, the former expressing negatively what the latter asserts positively.

The result is assured by the loving welcome of Jesus, by the open arms which He holds out to every one who comes, given by the Father: *he shall reach*, he shall attain. The dissent of Meyer does not prevent our maintaining this meaning. In thus speaking, Jesus seems to make some reference to the severe manner in which He had received this crowd, so eager to come to Him, and whom He had repulsed with a certain amount of harshness (vv. 26 and 36): I should not have treated them thus if I had recognised in them those whom my Father had instructed; never will a heart burdened with its spiritual necessities, and coming to me under this divine influence, be repelled by me. This saying recalls that in St. Matthew (xi. 28): "*Come unto me, ye that labour and are heavy laden, and I will give you rest.*"

The merely waiting attitude which Jesus here attributes to Himself with respect to those who believe in Him, is explained, ver. 38, by that part of complete dependence with respect to God to which He submitted, when He came into the world. Having renounced the accomplishment of a work of His own,

and placed Himself entirely at the disposal of His Father's will, all that He can do is to receive those who come to Him marked with the seal of the Father, and to lose none of them. He is not concerned with conquests in His own name, and if He has the pain of repelling the children of His people, it is just because they seek Him without being divinely qualified and true disciples of Moses (ver. 46).—The term *καταβέβηκα, I am come down,* reproduces *ὁ καταβαίνων, He who comes down,* of ver. 33.—For the expression *my* will, see rem. on v. 30. If Jesus, when He came into the world, had in ever so slight a degree done a work of His own, distinct from that of God, His receptions or His refusals might have been determined, at least in part, by personal sympathies or repugnances, which would not have entirely coincided with the work of God in the hearts of men. We here again meet with that idea of perfect docility with respect to the divine work, which formed the basis of the address in ch. v.

Ver. 39. "*And this is the will of Him that sent me,*[1] *that of all which He hath given me I should lose nothing, but should raise it*[2] *up at the last day.*"[3]—This verse completes the demonstration of the truth asserted ver. 37: that no true believer shall fail in coming to Jesus, for He has no will of His own; He is here only to do the will of the Father (ver. 38). Now the will of the Father being that no believer should perish, He has invested Jesus with power to save His people; and we are here told how far this work is to extend, even to redeeming them from death (ver. 39). To be repulsed, and to perish, which at this very moment was happening to the hearers of Jesus, could never happen to them.—*Πᾶν,* nomin. absolute; *ἐξ αὐτοῦ*: of this *all* which is given. Did Jesus take heed of the bread, that the fragments might not be lost? How much more would He care, when so far more precious a gift of God was in question!—The perf. *has given,* transports us to the moment when the gift is consummated by the act of faith, and when the end for which God effected it is accomplished. This end is twofold: first, to rescue these precious beings, these gifts of the Father, from *ἀπώλεια*

[1] A B D L T, 10 Mnn. It^{alliq} Syr. omit *πατρος*.
[2] The Mss. are divided between *αυτο* (ℵ A B C, etc.) and *αυτον* (E G H, etc.).
[3] 12 Mjj. (B C, etc.) omit *εν*.

(perdition), by pardon and the impartation of spiritual life; then to deliver them from death at the last day, and to present them living and glorified before the Father, who desires thus to behold them. This is just the twofold agency which Jesus had attributed to Himself with regard to believing human nature, vv. 21–29. It exhausts the meaning of the expression: *bread of life.* M. Reuss attempts to apply the term *last day* to the moment of each believer's death. It is evident, however, that this term relates not to a particular phase of each individual existence, but to that solemn hour of which Jesus spoke, ver. 29, when all the dead who are *in the graves* shall hear His voice, and rise in the body. He objects that "mystic theology has nothing to do with such a notion." But this only proves that the mystic theology which M. Reuss attributes to St. John is very different from his actual theology. If this notion was so unimportant in the eyes of the author, how comes it that it should appear so often as four times in this passage, and form, so to speak, its refrain (vv. 39, 40, 44, 54)? It cannot be denied that the resurrection of the body is represented in this passage, as well as in the discourse in ch. v., as the glorious and necessary climax of the spiritual work accomplished in human nature by Jesus Christ. And in this respect St. John is in harmony both with the Synoptists and St. Paul (1 Cor. xv.). Bengel remarks: *Hic finis est ultra quem periculum nullum;* consequently there is no further need of being kept. On the inamissibleness of grace, see x. 28–30.

Ver. 40. "*For*[1] *this is the will of Him that sent*[2] *me, that every one which seeth the Son, and believeth on Him, may have everlasting life, and I*[3] *will raise him up at the last day.*"[4]— This verse, whether by way of confirmation (*for*, as in the Alex. and Anc. versions) or of completion (*now*, in the Byzantine), repeats the thought of ver. 39, and that by substituting for the act of giving on the part of the Father, that of contemplating by faith, which is its subjective equivalent and

[1] Mss. are divided between γαρ (ℵ A B C D K L U Π, 30 Mnn. It. Syr. Cop.) and δε (8 Mjj. Mnn.).

[2] T. R., with A E G H K S V Γ Δ Π, reads του πεμψαντος με. ℵ B C D L T U It^{aliq} Syr. Cop. read του πατρος μου.

[3] A D and some Mnn. omit εγω.

[4] 6 Mjj. ℵ A D K L S U Π, 40 Mnn. It^{plerique}, read εν before τη εσχ. ημερα.

explanation. Jesus thus indicates the sign, even faith, by which He recognises those whom the Father gives Him. The two present participles: *θεωρῶν καὶ πιστεύων, he who contemplates and believes,* denote the simultaneousness of the two facts. He whose contemplation is instantly exchanged for faith. We have here the antithesis to ver. 36: *You have seen me, and believe not.* As if He had said: The commandment which I have received of my Father is not to save all men indiscriminately. My task is to offer myself to the view of all, and to save those in whom this view produces faith. The inference which His hearers should have drawn was: We are not, then, under the conditions of salvation fixed by a divine decree.—The Alex. reading: *of my Father,* accords better with the term *Son.* On the other hand, the Received reading: *Him that sent me,* agrees better with the words: *He which seeth and believeth:* He sent me from heaven to offer myself to this contemplation. For the term *θεωρεῖν,* to *contemplate,* denotes a more reflective act than the simple *ὁρᾷν,* to see, ver. 36; he alone contemplates who has been sufficiently struck by the sight of an object to pause before it.—Jesus here substitutes the masc. *πᾶς* for the neuter *πᾶν* (ver. 39), because faith is an individual act. The history of His ministry in the synoptic Gospels is a commentary on this verse. For was it not by this act of faith that Jesus recognised those whom He received and saved? Luke v. 20: *When He saw their faith, He said, Man, thy sins are forgiven thee.* He Himself knows neither the individuals nor the number of persons composing this whole *gift* (*τὸ πᾶν*) of the Father. God, when He sent Him, said but the single word: *Whosoever believeth.*—We have taken *ἀναστήσω,* ver. 39, as a subjunctive aorist, dependent upon *ἵνα,* "that I may not lose . . . and *that I may raise up.*" That of ver. 40, on the contrary, appears to be a future indicative: "And I *will raise up.*" The relation between these two verbs is as follows: The resurrection of believers will be effected by Jesus (ver. 40), and will be effected in conformity with the commandment of the Father (ver. 39).—The pron. *ἐγώ, I,* added in this verse to *ἀναστήσω, I will raise,* helps to bring out more decidedly the personal intervention of Jesus in the resurrection of His people: "As for me, I undertake, on the condi-

tion pointed out (the possession of spiritual life), to raise him up at the last day.

In the sight of Jewish unbelief, Jesus at first composed His mind by reflecting on the certain success of His work. He afterwards recalled the condition, viz. faith, to which this success is united in each particular case. This justifies the severity of His conduct to the Jews. God said: *He who seeth, and believeth;* but as for them, they saw, and did not believe.

2. Vv. 41–51.

A whispered murmur in the assembly (vv. 41, 42) forced Jesus to tell the Jews plainly of their impotence in this matter (vv. 43–46); after which He again, and with increased solemnity, affirmed Himself to be the bread of life (vv. 47–51); and then, in the last words of ver. 51, introduced in His expression of this idea a fresh particular, which subsequently becomes the subject of further development.

Vv. 41, 42. "*The Jews then murmured at Him, because He said, I am the bread which came down from heaven. And they said: Is not this Jesus, the son of Joseph, whose father and mother*[1] *we ourselves know? how then*[2] *saith he,*[3] *I came down from heaven?*"—By the term *murmured,* we must understand unfavourable whispers, which were now heard among the audience. The regimen *περὶ αὐτοῦ, concerning Him,* is explained by the following words.—The term *Ἰουδαῖοι, the Jews,* might refer to the emissaries of the Sanhedrim, who, according to the Synoptists, had come from Judea to watch the actions and words of Jesus in Galilee. But the following words: *we know,* are more easily explained in the mouths of the Galileans themselves. St. John here applies to them this name bestowed in his Gospel (see Introd. i. p. 169) because of that association in unbelief which, from that time, sealed the tie of nationality by which they were united to the Jews properly so called.—The pronoun *ἡμεῖς, we,* seems to indicate a personal acquaintance, and it might hence be inferred that Joseph was still alive. But the expression may simply mean,

[1] ℵ adds *καὶ* before *τὸν πατέρα,* and, with *b* Syr^{cur}, omits *καὶ τὴν μητέρα.*
[2] B C T Cop. read *νῦν* instead of *οὖν.*
[3] B C D L T a Cop. omit *οὗτος.*

"We know *the name of* . . ." Criticism has asked how these people could be ignorant of the miraculous birth of Jesus, if this were a real fact, and why He did not bring forward this point in His answer? But the birth of Jesus took place in Judea thirty years before; and during the long obscurity in which His infancy and youth were spent, all had passed into oblivion, even in the places where the facts had occurred; and how much more so in Galilee, where they had never been known to the mass of the people! Certainly, neither His parents nor Jesus Himself would allude to them in public, and thus expose a most sacred domestic mystery to useless and profane discussion. For the miraculous origin of Jesus, which can only be accepted by a heart already believing on Him, could never be the means of producing faith.—Instead, therefore, of meeting them on this ground, Jesus continues in the moral region, and reveals to the Galileans, as He had done to the inhabitants of Jerusalem (ch. v.), the true cause of their unbelief.

Vv. 43, 44. "*Jesus therefore*[1] *answered and said unto them: Murmur not among yourselves. No man can come to me, except the Father, which sent me, draw him: and I will raise him up at the last day.*"[2]—In other words: A truce to these murmurs; it is not that my saying is absurd, but that you are incapable of understanding it, and all your asking *How?* will help you nothing, as long as you continue in your present moral condition. Jesus returns to the source of their objections,—they are deficient in the needful preliminary instruction, the teaching of God, as He had already given them to understand, vv. 37–40. The word οὐδείς, *no one*, is the antithesis to πᾶν, *all*, ver. 37. There Jesus had said: All that is given shall assuredly attain; here: None that are not drawn will either understand or attain the end. This second statement has a direct application to His hearers. The *drawing* of the Father denotes the same fact as the *gift* (ver. 37), but serves to explain its mode of operation; the gift works by means of an inward attraction produced in the soul. We shall see, ver. 45, that this attraction is no blind instinct, like natural inclination, but is of its very nature light-giving,

[1] Ουν is omitted in B C K L T Π, 10 Mnn. It[aliq] Syr. Cop.

[2] T. R., with ℵ Δ and several Mnn., omits εν.

like God Himself, from whom it proceeds. It is a *teaching*, and this inward teaching of God is effected by means of the *writings of Moses* (v. 46, 47), and the *word of God* in general (v. 38). The law makes the soul feel the insufficiency of its own righteousness, and its impotence to realize the moral ideal (Rom. vii.). Prophecy describes the Person of Him who is to meet these moral wants, and consequently, as soon as Jesus appeared, His person produced, upon the hearts which had faithfully embraced this preliminary instruction, the effect of one already known, longed for, and loved. In such the attraction worked, and the gift, the free adhesion of faith, was produced. The correlation between the subject: *He who sent me*, and the verb *draw* should be observed; the same God who sends Jesus for souls, draws each soul to Jesus. Both these divine works correspond with and complete one another. The happy moment when they meet in the heart, and when the will is surrendered, is that of the gift on God's part, of faith on man's.—Jesus adds that, as in salvation the initiative belongs to the Father, so the completion is the task of the Son. The Father draws and commits; the Son receives, keeps, and quickens, until the glorious climax, the resurrection at the last day. Between these extreme terms: *draw* and *raise up*, lies the whole development of the spiritual life.

Vv. 45, 46. "*It is written in the prophets, And they shall be all taught of God. Every one therefore*[1] *that hath heard*[2] *the Father, and learned of Him, cometh to me. Not that any man hath seen the Father, save He which is from God,*[3] *He hath seen the Father.*"[4]—This passage offers a remarkable example of the manner in which Jesus cites the Old Testament Scriptures. It was not from them that He derived the thought which He is here developing,—a thought arising spontaneously within Him, as is shown by the perfectly original form in which it is expressed: *the gift, the drawing* of the Father. But having uttered it, He thinks well to quote the O. T. as

[1] *Ουν* is omitted by ℵ B C D L S T, some Mnn. It^{plerique} Vg. Cop. It is supported by 11 Mjj., nearly all the Mnn. Syr., etc.

[2] T. R., with ℵ A B C K L T Π, most of the Mnn. It^{aliq} Vg. Syr., reads *ακουσας*; *ακουων* is the reading of 11 Mjj. 90 Mnn. It^{plerique}.

[3] ℵ: *του πατρος* (of the Father) instead of *του θεου*.

[4] ℵ D It^{aliq}: *τον θεον* (*God*) instead of *τον πατερα*.

the authority recognised by the people. It may be, that since He was speaking in the synagogue, He might have in His hands the roll containing the prophecies of Isaiah, and that when He uttered these words: It is written, He was reading the passage. Comp. the similar fact, Luke iv. 17 sq. This would well explain the retention of the copula *and* at the beginning of the quotation. The words are found Isa. liv. 3. The prophet there declares that the entire Messianic community shall be composed of persons *taught of God*. According to Meyer, the general expression: *in the prophets*, would signify: in the sacred volume containing the prophets. But it seems more natural to admit that Jesus views all the prophets as rising in chorus to confirm the truth which one among their number had proclaimed in the name of the rest. Comp. also Jer. xxxi. 33, 34. The second part of ver. 45 is generally understood to say: Whoever, after having heard the teaching (ἀκούσας), consents to receive it in his heart (καὶ μαθών), comes to me. In this case it would be necessary to distinguish between the fact of the teaching which would be for *all* (*all men*, inasmuch as they are the objects of God's prevenient grace), and that of the free acceptance of this teaching (whoever = πᾶς), a word applicable only to the narrower circle of those who consent to profit by this universal grace. But, convenient as this explanation would be to get rid of the doctrine of predestination, we believe it to be opposed to the true meaning of the word *all* in the passage of Isaiah. In St. John, as well as in the prophet, *all* absolutely denotes only the members of the Messianic community, and therefore the same circle of persons as the *whoever* which follows. Hence the sense is as follows: As Isaiah said, I can have and receive those only who are *taught* of the Father; but of these not one shall fail. *Whoever* does but individualize the notion of *all*. Comp. the relation of the πᾶς of ver. 40 with the πᾶν of vv. 37, 39.—It is tolerably indifferent whether we retain or suppress οὖν, *then*; for if not expressed, it must be understood. —It seems to me easy to make choice between the readings: ἀκούσας καὶ μαθών, *who has heard and learnt*, and ἀκούων καὶ μαθών, *who hears and has learnt*. The aorist has been substituted for the present, because it was thought desirable to accommodate the first participle to the second. The pres.:

who heareth, expresses the continuance of the relation between the faithful Jew and the God who teaches him; and the past: *who has learned,* that result produced at each moment which is a preparation for the act of faith. Bäumlein reconciles by this expression the analogous form: ὁ τὸν λόγον ἀκούων καὶ συνιείς, of Matt. xiii. 23.—The judgment, therefore, which shall befall the actual hearers of Jesus will, like the reproach v. 38, and the threat v. 45, be aimed at a fault preceding their present unbelief. By their former want of docility under divine teaching, they have rendered themselves incapable of believing. How infinitely exalted is the conception of His work and person which such a saying assumes! As M. Gess observes, "If an attraction of a divine kind is needed for coming to Jesus, He is consequently above anything that the natural man can love or understand." And yet the attempt has been made to persuade us that such words are the product of some unknown Christian of the second century!

The true sense of this passage does not imply, but on the contrary discards, the notion of predestination (so far as it excludes liberty). The words of Jesus assume that it had depended only on the will of His hearers to let the divine teaching arouse within them that sense of spiritual want which they lacked. Their inability to believe was entirely their own fault. They came to Him, not as taught of God, but as slaves of the flesh.

The form οὐχ ὅτι, *not that,* ver. 46, announces a limitation to the thought of ver. 45. It bears upon that expression of *teaching* which seemed to assume direct contact between the hearer and the person of God. Jesus claims for Himself the exclusive privilege of the sight and direct possession of God. All indeed *hear,* but One alone *has seen.* Consequently, the result of the divine teaching can only be to lead men to Him who alone has direct knowledge of God, and can reveal Him to them. Comp. Matt. xi. 27.—This saying is certainly among those from which St. John derived the fundamental ideas of the prologue (comp. i. 1, 14, 18). If the prep. παρά, *from,* were not joined to the word ὤν, it might apply solely to the *mission.* But this participle obliges us to rise to the idea of origin and essence; comp. vii. 29. Hence this παρά is

the pendant of the πρός of i. 1, and the two combined express the entire relation of the Son to the Father. All in Him is from (παρά) the Father, and goes to (πρός) the Father. Does then the sight of the Father, here attributed to Jesus, refer to His condition previous to His incarnation? Possibly; but without, nevertheless, implying that His earthly teaching includes anything but what His human consciousness can lay hold of and appropriate from this filial relation. See vol. i. 379, ii. 64, etc. The readings of ℵ and D doubtless arose from the desire of making the text more literally conformable with that of the prologue (i. 14: *παρὰ τοῦ πατρός*; i. 18: *Θεὸν ἑώρακε*).—By this saying Jesus gives it to be understood that divine teaching must first lead to the Son, whose part it is to lead to the Father: "*I am the way, the truth, and the life; no man cometh to the Father but by me*" (xiv. 6). This notion brings Jesus back to that which had excited the murmuring of the Jews, and which He now reiterates with increased solemnity, vv. 47–51.

Vv. 47–51. "*Verily, verily, I say unto you, He that believeth on me*[1] *hath everlasting life. I am the bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven. If any man eat of this bread,*[2] *he shall live*[3] *for ever: and*[4] *the bread that I will give is my flesh, which I will give*[5] *for the life of the world.*"—The words, *Amen, amen,* are pronounced with a sense of the authority which Jesus derives from the unique position which, according to ver. 46, He occupies. The gradual elevation of tone and the very contradiction He meets with, unite to give force and solemnity to His statements: All your murmuring can make no

[1] ℵ B L T omit *εἰς ἐμέ*, in opposition to all other Mss., Vss., and Fathers.

[2] ℵ It[alliq] read *ἐκ τοῦ ἐμοῦ ἄρτου* (*of my bread*) instead of *ἐκ τούτου τοῦ ἄρτου*.

[3] ℵ D L read *ζήσει* instead of *ζήσεται*

[4] ℵ omits *καί* and, with D r, *δέ*.

[5] The words *ὃν ἐγὼ δώσω* are omitted by B C D L T, some Mnn. It[plerique] Vg. Syr[cur] Or. (twice) Tischendorf, edit. 1849. The T. R. is supported by 11 Mjj., most of the Mnn. It[alliq] Cop. Syr[sch] Or. (twice). ℵ reads *ὁ ἄρτος ὃν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς ἡ σάρξ μού ἐστιν* (*the bread which I will give for the life of the world is my flesh*).

difference; the bread from heaven which giveth life unto the world is myself, and not manna, nor anything of a like nature. Your fathers ate manna, which did not prevent their dying; but here is bread which will effectually produce the result you desire. *Ἵνα, in order that,* depends on *καταβαίνων, that cometh down,* and governs the two verbs *eat* and *die.* To eat and not to die are conceived of as two distinct but inseparable acts. To perform the one (*to eat*) is in effect to realize the second (*not to die*). Several expositors understand the word *die,* in ver. 50, in the moral sense of *perdition.* But the antithesis preceding it, the death of the Israelites in the desert, forbids such an explanation. Jesus, both here and elsewhere, certainly denies even physical death in the case of the believer. Comp. viii. 51. That which properly constitutes death, in what we call by this name, is the total cessation of moral and physical existence. Now this fact does not take place in the case of the believer at the moment when his brethren see him die. Jesus is at that time both spiritually and physically his life, and by His personal communion He takes away the death of death from the believer.

The statement of ver. 51 is not a mere repetition. For the epithet *ζῶν, living,* no longer relates, as in the preceding expression, *bread of life,* i.e. *life-giving* bread, to the effects produced by the bread, but to its own *nature,* by which alone its effects can be explained. The manna, as not itself living, could never impart life. But Jesus, because He Himself lives, can give life. Ver. 57 will explain the manner in which Jesus both lives and gives life.

The second part of this verse is united to the first by the particles *καί* and *δέ,* which indicate, the one a co-ordination, the other a progress in the idea: And finally, to tell you all. . . . Jesus is now determined to let them hear the paradox to the end. Hitherto He had brought forward His person as a whole, and in an indefinite manner, as the object of faith; now He says more specifically: *my flesh.* But how can His flesh be offered as food for the spiritual hunger of man? This Jesus explains by adding the new particular, foreign to all the preceding development: *ἣν ἐγὼ δώσω,* my flesh *which I will give.* These words, suppressed by the Alex.,

undoubtedly on account of the tautology with the preceding and similar words: ὃν ἐγὼ δώσω, the bread *which I will give*, must—as Meyer, notwithstanding his usual prepossession in favour of the Alex. readings, acknowledges—be retained in the text, the regimen: *for the life of the world*, imperiously requiring them. And this is indeed proved by the Sinaitic reading, which is nothing else than an attempt to restore the text after the omission of these words had rendered it intolerable. Ancient translations, moreover, confirm the authenticity of these important words. And lastly, the context is no less decisive in this respect. For if the first *I will give* may be paraphrased, the bread which I will give *to be eaten*, thus summing up the preceding dialogue, the second means: (*my flesh*) which I will give *to be sacrificed*, and forms a transition to the subsequent, *my flesh and my blood;* and it is in view of this relation and these entirely different meanings that the word *give* is repeated a second time. In fact, the flesh of Jesus can only be eaten as *food* when and so far as it shall be offered as a *victim, for the life of the world*. This last expression, especially in the connection in which it here stands with the future: *I will give*, which indicates a fact yet to transpire, can only refer to the sacrifice of the cross. Those expositors who apply this second *I will give* to the voluntary consecration of the historical person of Christ during His life, do violence both to the future (*I will give*) and to the preposition ὑπέρ, *for the sake of*, besides failing to take into account the utter difference of expression by which what follows is distinguished from what precedes. Moreover, the second part of ver. 51 being the text of the following paragraph, its exact meaning in our Lord's mind can only be determined by the interpretation of this latter passage. It is in this verse that we catch the first glimpse of that preoccupation of His mind with the Paschal feast, which had existed from the commencement of a scene which was among the grandest of His life. At the same time, the expression: *of the world*, shows that the new Passover, to which His heart was rising, was to be no mere repetition of the old. It was the human race in its entirety that He invited and saw in spirit hastening to it, like the multitudes of the preceding evening. *The world:* Such is the guest bidden to the new

banquet, which, like the sacred repast in the thank-offerings, will be a sacrificial feast.

3. Vv. 52–59.

Ver. 52. "*The Jews therefore strove among themselves, saying, How can he give us his flesh*[1] *to eat?*" — The term ἐμάχοντο, *strove*, goes beyond ἐγόγγυζον, *murmured*, ver. 41; it was a loud contention which succeeded the stifled murmuring. The words, *among themselves*, seem to contradict the word in apposition, *saying*, which appears to imply that the saying was unanimous. But the same question might easily be found in all mouths, without any agreement as to its solution. Some would quickly arrive at the conclusion that it was absurd; others, still under the impression produced by yesterday's miracle, and by the sacred and mysterious nature of our Lord's sayings, might maintain, in spite of all opposition, that He was the Messiah. In face of this altercation, Jesus not only persists in His statement, but strengthens it by giving a more and more literal meaning to the expressions He uses. He speaks of *eating His flesh* and *drinking His blood*, manifestly making this act the condition of life (vv. 53–56): of eating *Himself* (ver. 57), and afterwards sums up the whole address in a final statement. The evangelist then indicates the locality of the scene (ver. 59).

Vv. 53–55. "*Jesus then said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise Him up at the last day.*[2] *For my flesh is truly*[3] *meat, and my blood is truly*[3] *drink.*"[4]—Jesus, when He spake of giving His sacrificed flesh to be eaten (ver. 51), was already evidently alluding to the Paschal feast; but by now making a distinction between the two terms: flesh and blood, He renders this allusion still clearer. It is true that the blood of the lamb

[1] B T It^{plerique} add αυτου after την σαρκα.

[2] The Mss. are divided between τη and ιν τη.

[3] ℵ D E H M S U V Γ Δ Λ Mnn. It^{plerique} Vg. Syr. Or. (three times): αληθως; B C F^{a} K L T Π, 30 Mnn. Cop. Or. (five times): αληθης.

[4] ℵ omits the words βρωσις . . . εστι, and reads ποτον instead of ποσις (*my flesh is drink indeed*). D omits the words και . . . ποσις.

did not appear in this feast; but it had played a most important part in the deliverance which this feast commemorated. Sprinkled upon the lintels and door-posts, the blood had secured the people from the stroke of the angel of death. In the ceremony of slaying the lamb in the temple, the sprinkling was made upon the horns of the altar, which took the place of the doors of the Israelitish houses.—The flesh here corresponds with the body of the lamb, which was the essential element of the Paschal feast. This word assumes an increasingly concrete signification. At first it designated the whole human life of Jesus, generally speaking; now it is expressly the body which must be broken that the blood may flow and be drunk. The shed blood assures to the believer pardon, deliverance from condemnation; the flesh is the food which positively imparts to him life; and these two acts, deliverance from death and the consummation of life, constitute full salvation.

The meaning of this saying then is: Unless by faith you appropriate my death (blood) and my life (flesh) you will die, because you will possess neither reconciliation with God nor life in Him. Jesus does not, as we see, give a direct answer to the *How?* of the Jews, but supplies indirectly, as He did to Nicodemus, the explanation required. In the latter case, He exchanged the expression "*born again*" for "*born of water and of the Spirit.*" Here He completes the expression "*eat His flesh*" by "*drink His blood.*" He gives this explanation first under its negative form. Nothing except this eating and drinking can give life. This is the divine denial opposed to the Jewish protest (ver. 52). The man who has not fed upon the flesh and blood of Jesus carries death in his inmost being. In ver. 54 we have the same idea in its affirmative form: This eating and drinking assuredly impart life. Jesus even raises the view of the believer to the highest stage of this communication of life—the resurrection of the body. The relation between these words: *and I will raise him up . . .* and the preceding statement, is as follows: And thus this man shall possess a life, in virtue of which I shall not fail to raise him up at the last day. The resurrection of the body is then neither a useless superfetation with relation to the spiritual life, according to the notion with which M. Reuss

credits St. John, nor a magical act, independent of that higher life, according to the idea often formed of it; but the climax of the spiritual resurrection, the intended goal of the divine work: it is *nature* restored and glorified by *grace* victorious over sin.

Ver. 55 justifies both the negative and the positive statement. If this flesh and blood are the conditions of life to man, it is because they are meat and drink *in all reality*. The balance of critical authority is in favour of the reading ἀληθῶς, "*is truly*," instead of ἀληθής, is *true* meat . . . *true* drink. The *Sinait.*, the *Cantabrig.*, as well as the ancient Vss., are, together with the Byzantine authorities, on the side of the first reading, which is, moreover, more in conformity with the usual style of St. John. As Lücke observes, St. John generally makes ἀληθής refer to moral veracity in opposition to ψεῦδος, while he freely unites ἀληθῶς with a substantive (i. 48: ἀληθῶς Ἰσραηλίτης; viii. 31: ἀληθῶς μαθηταί). There is not much difference in the meaning of the two readings. Jesus means in any case to say that by His flesh and blood (ver. 54) we are really supported and nourished, and consequently live. The adverb or the adjective expresses the full reality of the vital communication effected by these elements.

Vv. 56, 57 explain their life-giving virtue, as affirmed ver. 25. In this explanation Jesus assumes that to abide in Him is to live (ver. 56), and accounts for this unique fact (ver. 57).

Vv. 56, 57. "*He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so He that eateth me, he shall also live*[1] *by me.*"—If the flesh and blood of Jesus possess the virtue attributed to them ver. 55, it is because they are the means by which the believer is united to Jesus, and, through Him, to the Father. The believer's *dwelling* in Jesus comprises two things: the renunciation of all life of his own—that is to say, of all merit, strength, and wisdom emanating from his own resources, and then absolute resting in Christ as in Him who alone possesses the treasure capable of filling this void. The *dwelling* of Christ in the believer expresses the full communication on the part of Christ to the believer of all

[1] Mss. vary between ζησεται (Γ Δ, etc.), ζησει (ℵ B, etc.), and ζη (C D).

that He *has*, and even of all that He *is*, of His entire personality (he that eateth *me*, ver. 57). From this mutual relation the believer has life. But how? This is explained by ver. 57.

If communion with Jesus gives life, it is because Jesus has Himself access to the source of life. His vital principle is *the Living One* in the perfect sense of the word; and that certainty of life which Jesus derives from this communion with the Father, naturally extends to the man who feeds upon Him, and makes Him the principle of his own life. This applies to Jesus, not in His condition of Logos (comp. ver. 26), but in His state of renunciation (*hath sent me*, ver. 57), and as Son of man. The question is to explain how a man can become the vital principle of other men in a sense so real and exclusive, that to feed upon him is to live. Hence it is the mystery of His own life which Jesus reveals in the first part of the verse, to deduce from it, in the second, the explanation of the life of the believer. This first part includes two correlative propositions: what God is to Jesus, and what Jesus is to God. To understand this double relation, is to penetrate the secret of the inmost life of Jesus. *The living Father hath sent Him;* hence the responsibility of the mission and work of Jesus rests entirely upon the Father. And the Father being in an absolute sense the Living One, this condition of being sent by the Father involves an absolute guarantee to Jesus of victory over death in all its forms. But, on the other hand, this result assumes on the part of Jesus a continuous dependence with respect to the Father, and an entire consecration to His mission. He is incessantly to *live by the Father.*

The word ζῶ, *I live*, denotes not merely the fact of existence, it here signifies life acting in its various physical and moral manifestations. It is not quite correct to render διά (with the accusative), as we have done, by the preposition *by*. But it would be pedantic, and even inaccurate, to translate it: *on account of*. Jesus would say that in virtue of this mission of the Father, of which He is conscious, He is incessantly deriving light, strength, everything from Him. Hence it is in the Father that He finds both the law and the source of His activity—in other words, His vital principle. The Father by sending the Son secured to Him this relation; and the Son, on His part, continues scrupulously faithful thereto (ver. 17).

And what is the result? That the life of the Father is perfectly reproduced on earth in a human life—that Jesus is God lived by a man. And thence results the second part of the verse: that he who feeds on Jesus incorporates into himself the living God, and consequently lives. This second part of the verse contains, grammatically speaking, only one proposition. But the subject: *he that eateth,* corresponds with the first proposition of the preceding statement: *As the Father hath sent me;* and the predicate: *even he shall live by me,* with the second: *and I live by the Father.* The first καί, *and,* or rather *also,* is the correspondent of καθώς, *as,* and at the same time the sign of the principal proposition. St. John uses καί, and not οὕτως, *so,* because the analogy is imperfect. The second καί before the pronoun has a different meaning, being used to give prominence to the subject κἀκεῖνος, *he also,* and that for the purpose of emphasizing this idea: that the believer by feeding on Jesus obtains exactly the same assurance of life as that which Jesus Himself enjoys by the fact of His relation to the Father. A thought of unfathomable profundity is contained in this saying: Jesus alone has direct access to the supreme source. The life which He thence derives, elaborated and reproduced in human fashion in His person, becomes through Him accessible to men. As the infinite life of nature can only be appropriated by man so far as it is concentrated in a fruit, or a morsel of bread; so the divine life is only put within our reach so far as it is incarnate in the Son of man. It is thus that He is to us all the *bread of life.* But as we have to appropriate and assimilate bread to obtain life through it; so also must we incorporate the Person of the Son of man by an inward act of faith, which is the way of spiritual manducation. By thus feeding on Him who lives by God, we live by God Himself, and henceforth actually live as Jesus does. The true God, the living Father, gives Himself *to* one alone, but *in* Him to all who feed upon this only One. We have here the secret of life, the mystery of salvation, what St. Paul calls (Eph. i. 10) *the gathering together of all things in one.* Hence to reject this food is to deprive oneself of life.

Ver. 58. "*This is the bread which came down*[1] *from heaven.*

[1] ℵ omits οὗτος, and reads καταβαινων instead of καταβας.

It is not as with your fathers,[1] *who did eat manna,*[2] *and are dead: he that eateth of this bread shall live*[3] *for ever.*"—This statement, which closes the interview, exhibits the character of a direct appeal. It is for you to accept or reject it. I tell you, that to refuse it is death; to eat it, life. The principal proposition on which *οὐ καθώς*, *not as*, depends, seems to me to be (without ellipsis): he that eateth shall live; the meaning being: "In opposition to what happened to your fathers, . . . he who eateth . . . shall live."

What, it may be asked, does Jesus mean throughout this passage by the expressions: *eating His flesh, drinking His blood?*

1. Many expositors regard them only as metaphors, designating the act by which faith morally unites with its object. Some (Reuss) make this object to be the *historical person* of Jesus Christ as it was present to the eyes of His hearers, and take the expressions: *my flesh* and *my blood* in a general sense; *flesh and blood, i.e.* the human nature. According to others, the object of faith is not only the living Christ (*the flesh*), but the sacrificed Christ (*the blood*); and Jesus here characterizes by these terms both the appropriation of His holy life, and faith in His atoning death. This interpretation, under one or other of the two principal forms to which we have just alluded, applies indeed to the beginning of the address, for spiritual assimilation by means of faith is certainly the idea from which our Lord starts: *"I am the bread of life; he that cometh to me shall never hunger; he that believeth on me shall never thirst"* (ver. 35). But at this point of view we cannot well see for what purpose Jesus should give to this purely spiritual idea an expression increasingly paradoxical, material, and consequently unintelligible, to those who were questioning Him. If this were all He meant to say, even in the closing words of this address, does He not seem to be playing upon the words, and setting Himself to give needless cause of offence to the Jews?

2. This very real difficulty has led some commentators to apply these expressions to the Lord's Supper, whose institution, they say, Jesus had already in view, and which was subsequently to solve the mystery of His words for His disciples. But this explanation gives rise to the same difficulty as the preceding. For what could be the use of this

[1] ℵ B C L T Cop. Or. omit *υμων* after *πατηρες*.

[2] The same with D omit *το μαννα* (after *υμων*).

[3] Readings vary between *ζησει* and *ζησεται* (ver. 57).

incomprehensible allusion to an institution which none could foresee? Besides, would Jesus, throughout whose teaching faith is the sole condition of salvation, make the possession of eternal life depend on an external act, like that of the Lord's Supper. The Tübingen School, which adhered to this interpretation, deduced from it an argument against the authenticity of this Gospel. And not without reason, if there were good grounds for this explanation. But if the pseudo-John, writing in the second century, had put into the mouth of Jesus an allusion to the Lord's Supper, he would undoubtedly have employed the word σῶμα, *body*, used in the text of the institution and in liturgical forms, rather than σάρξ, *flesh*. A proof whereof is furnished by the non-authentic addition at the end of ver. 56, found in the *Cantabr.*, the *Amiatinus*, etc.: If a man receives the *body* of the Son of man as the bread of life, he shall have life in him.

If we would discover our Lord's real meaning, it will be necessary, as it seems to us, carefully to distinguish, as Jesus Himself does (ver. 27), between the human act and the divine gift, in the mysterious eating and drinking here described. The human act is faith, and faith alone; and, inasmuch as eating and drinking denote the part of the believer in his union with Jesus Christ, these terms do not surpass the extent of the meaning given them by the exclusively spiritual interpretation. To eat the flesh is to contemplate by faith the holy life of the Lord, to be so penetrated thereby as to reproduce it; to drink the blood is also to contemplate His violent death, to make it our own ransom, to taste its atoning efficacy. And here a word in passing. We must not, as Reuss does, confound these expressions, *flesh* and *blood*, opposed as they here are to each other, by their combination with the terms *eating* and *drinking*, with the ordinary formula *flesh and blood*, employed to designate human nature. Lücke (vol. ii. p. 159) well brings out the difference: "Flesh and blood," he says, "regarded separately, denote human *life* and *death*." But if the part of man in the mystic union is limited to faith, nothing is as yet determined concerning the nature of the divine gift bestowed upon the believer. We have here a gradation. The gift includes, first, pardon (*drinking the blood*); then, to the pardoned believer, the coming of the Holy Spirit, who, as ch. xiv.–xvi. will show, makes Christ Himself to live in him, and reproduces in his person that holy personality (*eating His flesh*). But this is not all. We have seen with what persistence Jesus, during the preceding discourse, continually recurred to the idea of the resurrection of the body; doing so again ver. 54, in a still more significant manner. The life,

then, which He communicates to the believer is not simply of a moral nature; it is *His whole life*, corporeal as well as spiritual, His entire personality. As the grains contained in the ear are but the reappearance of the grains of seed mysteriously multiplied, so will believers, when sanctified and raised from the dead, be but the reproduction, in millions of living specimens, of the glorified Jesus. The principle of this reproduction is undoubtedly spiritual: the Holy Spirit, who makes Christ to live in us; but the issue of this work is physical, viz. the glorious body of the believer, the image of His own (1 Cor. xv. 49). The physical birth of Jesus Himself was by the power of the Holy Ghost. The grains in the ear are not more truly the substance of the grain of seed, than glorified saints are the spiritual and corporeal substance of their Head. Jesus felt profoundly that He belonged body and soul to humanity. It was through this feeling, and not to give offence to His hearers, for amusement, that He employed the terms which so astonish us in this discourse. There is no figure of speech except in the expressions: eat and drink; but the corporeal side of communion with Him is perfectly real, and must be taken literally. "*We are members of His body, of His flesh, and of His bones*" (Eph. v. 30), said an apostle who is not suspected of materialism; and to show that he was thinking of something very different from a metaphor intelligible to the first chance scholar, he adds: "*This is a great mystery: I speak concerning Christ and the church*" (ver. 32). This mystery of our complete union with His Person, expressed in this address in *words*, is precisely that which Jesus designed to express by an *action* when He instituted the Lord's Supper. We must not say that in this discourse he alludes *to* the Holy Supper, but that the Lord's Supper *and* this discourse refer to one and the same divine fact, expressed here by a metaphor, there by an emblem. In this point of view, the delicate question why Jesus here made use of the word *flesh*, and in the institution of the Lord's Supper of the word *body*, is easily solved. When He instituted the emblem, He took *bread*, and brake it. Now it is His *body*, as an *organism* (σῶμα) broken, which corresponds to this broken bread. In the address at Capernaum, where only *nourishment* was in question, it was agreeable to the analysis of the multiplication of the loaves that Jesus should rather present His body as *substance* (σάρξ) than as an organism. This perfect propriety of terms shows the genuineness and authenticity of both forms.

There is one question left, namely, Whether Jesus at this juncture had already in mind the institution of the Lord's

Supper?[1] But this, from the point of view we have now reached, is but of secondary importance to the exegete. To us this seems probable. He knew of His approaching death, the news of the Baptist's murder had just revived within Him the presentiment of His own (Matt. xiv. 12): and it was present to His mind when His thoughts were dwelling on the sacrifice of the Paschal lamb; for He knew that it would be *for the life of the whole world* what the sacrifice of the lamb had been for the existence of the nation of Israel. And what was more natural than to arrive from these premises at the idea of a feast commemorative of His death, as the Passover had hitherto been of the sacrifice of the lamb? For the institution of the Lord's Supper could have been no inspiration of the moment. Jesus must, for a long period, have cherished this design in His heart. Do we ask how long? Perhaps ever since the day when, deprived of the joy of celebrating the Passover at Jerusalem, and seeing multitudes flocking to Him from all sides, He had improvised for them a Paschal feast, the rival of that which was about to be celebrated in the holy city. This banquet, offered to His disciples as a *momentary* compensation, was subsequently transformed, in the Holy Supper, into a *permanent* institution. This is exactly the point of view at which St. John designed from the first to place us, when he said (ver. 4): "Now the Passover, the feast *of the Jews*, was nigh;" and it was probably this similarity which inspired the four evangelists with the expression, so resembling that of the institution of the Lord's Supper, with which they all begin their accounts of the miracle of the loaves and fishes: "*He took bread, and gave thanks.*"

Ver. 59. "*Jesus said these things, teaching in the synagogue, at Capernaum.*"—The regular days of assembly in the synagogue were the second, fifth, and seventh days of the week (Monday, Thursday, and Saturday). The day of the Passover must, in the year 29, have fallen on Monday, April 18 (see Chavannes, *Revue de théol.*, 3d series, vol. i. p. 209 sq.). If the multiplication of the loaves and fishes took place the evening before the Passover, the next day, viz. that on which Jesus delivered this address, must consequently have been this Monday, a day on which an assem[illegible] took place. But what is our evangelist's purpose in interpolating this notice? It is difficult to believe that he designed only to give an historical detail. Tholuck thinks that his intention

[1] On St. John's silence with respect to this institution, see ch. xiii.

was to account for the numerous audience which the narrative following implies (*therefore*, ver. 50). But is not such a notion far-fetched? To us it seems more probable that, having given an account of so solemn an address, the evangelist felt the need of fixing for ever the locality of this remarkable scene (comp. viii. 20). To feel that such was his intention, we must first observe the absence of the article before *συναγωγῇ*, not: in *the* synagogue, but in a synagogal assembly; and then refer the regimen, *in an assembly*, to *teaching*, and the reg. *at Capernaum*, to *He said*, and paraphrase thus: He spake thus, teaching in full synagogue, at Capernaum. The term *διδάσκων*, *teaching*, denoting a teaching properly so called, recalls the manner in which Jesus had explained and discussed the texts from Scripture, vv. 31 and 35, and accords with the solemnity of the scene.

The hearers had questioned, murmured, contended, and now the better disposed among them, and even some of the permanent disciples of Jesus, become the organs of the general discontent.

4. Vv. 60–65.

Ver. 60. "*Many of His disciples, when they had heard Him, said, This is a hard saying; who can hear it?*"—This exclamation referred, according to de Wette and Meyer, to that great cause of offence to the Jews, the bloody death of the Messiah, which had been implied by the preceding statements; according to Tholuck and Hengstenberg, to the apparent pride with which Jesus had connected the salvation of the world with His own person; and according to several older writers, Lampe and others, to His claim to have come down from heaven. To me it seems difficult to apply it to anything else than the paradoxical nature of the words last spoken by Jesus: the need of eating His flesh and drinking His blood. This was at once the most prominent and the most repugnant feature of the whole address; and grossly understood, it might seem revolting even to His disciples. The term *μαθηταί*, *disciples*, here denotes persons who had attached themselves to Jesus, who habitually followed Him, who had even forsaken their ordinary occupations to accompany Him (ver. 66), and from whom Jesus had a short time since chosen the Twelve (Luke

vi. 12–16).—Σκληρός (properly: hard, tough) does not here signify *obscure* (Chrysostom, Grotius, Olshausen), but *difficult to receive.* They thought they understood, but could not accept it.—Τίς δύναται, "*who has power to . . .?*" ἀκούειν, "to listen patiently without stopping his ears."

Vv. 61–63. "*But Jesus, knowing*[1] *in Himself that His disciples murmured at it, said unto them, Doth this offend you? And if ye shall see the Son of man ascending where He was before? It is the Spirit that quickeneth, the flesh profiteth nothing. The words that I speak*[2] *unto you are spirit and life.*"—The words, "*in Himself,*" do not, as Lange observes, exclude the perception of external signs, but signify that Jesus needed to ask no question to enable Him to understand these symptoms.—The word *offend* must be taken in its gravest sense, and here, as well as in Luke vii. 23, signifies, to cause to stumble with regard to the faith.

The words ἐὰν οὖν (ver. 62), translated *and if,* do not depend upon any principal proposition, and consequently need to have one supplied. We may understand: What will you then say? or (with more direct reference to the supposition: *and if*) either: Will not your offence then cease? or, on the contrary: Will you not then be still more scandalized? This last is the question understood by de Wette, Meyer, and Lücke, who refer the expression: "*ascend up where He was before,*" to the death of Jesus, and understand: You are offended at the announcement of my death; how much more then will you be so on actually beholding this fact? But what force could such an argument have? A fact is not more difficult of acceptation than the statement which announces it. Besides, the expression, *to come down,* which is the pendant to *ascend up,* is employed throughout this chapter to signify the incarnation; hence the word, to *ascend,* points rather to His ascension than His death. It was after His resurrection that Jesus said: "*I am not yet ascended*" (xx. 17). Hence His death is not the fact which He indicates by the term *ascend.* When He designed to combine the two notions of His suspension on the cross and His elevation to heaven in an amphibological expression (iii. 14, xii. 32), He

[1] ℵ reads εγνω ουν instead of ειδως δε, and adds και before ειπεν.

[2] ℵ B C D K L T U, 16 Mnn. It. Vg. Or. read λελαληκα instead of λαλω.

said ὑψωθῆναι, *to be lifted up*, and not ἀναβαίνειν, *to ascend*. This last expression, especially in the pres., cannot, as Bäumlein observes, be applied to the crucifixion. The only explanation agreeing with the expressions in the text is, as even Hilgenfeld admits, the old interpretation of the Fathers, who refer these words to the ascension. Undoubtedly it was only the Twelve who, in a literal sense, beheld this fact; but all who believe do, as it were, see it by means of their testimony. And this expression of *seeing* is, moreover, positively applied to the unbelieving Jews also (Matt. xxvi. 63): "*Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.*" In this sense the reasoning of Jesus is easily understood: Does the idea of eating my flesh offend you? It will seem still more absurd to you, when you shall see me ascend to heaven. But it is then that you will cease to take offence, and will understand of what sort of eating I was speaking. In other words, literal eating and drinking will be rendered by this fact so *impossible* a matter, that you will then discover an utterly different meaning to my words. *Before* can only refer to the existence of Jesus as the Logos, prior to His earthly life. Ver. 63 will, as we shall see, combine quite naturally with ver. 62 thus understood. The application of this 62d verse to the ascension has been denied by Lücke, Meyer, and others, upon the ground that this fact is not recorded by St. John, and is only mentioned in the writings of Mark and Luke, who were disciples of the apostles. But such an objection is entirely obviated by the plan of the fourth Gospel and its relation to those of the Synoptists.

The explanation of ver. 63, with reference to that which we have just given of ver. 62, is as follows: When you see my flesh disappear, at my return to heaven, you will understand that the life-giving principle, of which I designed to speak to you, is the Spirit, and not the material substance. The event of Pentecost was the reality which Jesus was, throughout this discourse, promising; it was by means of the Spirit that His promises (vv. 53–58) would be realized. This explains the singular analogy between the terms of ver. 56 and those of ch. xiv.–xvii. Only, that we may not attribute to the explanation given by Jesus the character of a retractation, we

must remember that our Lord, by communicating Himself to us by the agency of the Spirit, incorporates into us His whole Person. St. Paul developes, in the same sense, the idea of the second Adam as a quickening Spirit (1 Cor. xv. 45). But it is not only the identical expression, *πνεῦμα ζωοποιοῦν*, which connects these passages, but especially that corporeal resurrection, to which Jesus so frequently recurs in His address, and which is the principal subject of this chapter of St. Paul.

The Bible knows nothing of the somewhat unphilosophical antagonism between matter and spirit, introduced into modern thought by Cartesianism. "There is," says St. Paul, "*a spiritual body*" (1 Cor. xv. 44). What Jesus does deny in ver. 63, is any communication from Him to us effected by any other agent than the Spirit. The term *flesh* in this verse means this: the flesh, as such, materially eaten. By the terms *spirit* and *flesh* Chrysostom and others understand a spiritual comprehension, and a grossly literal interpretation, of Christ's words. But this explanation is as forced as that of the Lutheran expositors, who apply the first of these expressions to the right celebration of the Lord's Supper, and the second to a purely material use of this sacrament.

In ver. 62, Jesus corrects the misunderstanding of His hearers by an historical argument, viz. the future fact of the ascension; in ver. 63*a*, by a proof derived from the nature of things, viz. the part necessarily taken by the Spirit in every communication of life; while 63*b* contains the application of this demonstration. If Jesus had said merely: "*are spirit*," we might understand: have a spiritual character, must be taken in a spiritual sense (Augustine). But He added, *and are life;* and these words do not suit such an explanation. Jesus means rather to say that His words *are* the pure incarnation of the Spirit, and the vehicle of life. The *result*, therefore, is that they cannot concede any value to the flesh as such, and that they who attribute any such meaning to them, necessarily fall into error; for as the Spirit is life, the flesh separate therefrom can be only death (Rom. vii. 6).—The Alex. reading, *λελάληκα* (the words which *I have spoken*), restricts the application of this principle to the preceding discourses. According to the Byzantine reading, *λαλῶ* (the words which I speak), these words point out the character of all the

words of Jesus. Notwithstanding the preference of Lachmann, de Wette, Meyer, and Tischendorf for the former, the presence of the pronoun ἐγώ is decisive for the second; for this word really refers the nature of the words to the character of the person who utters them: the words spoken by such a Being *as I am* cannot but be at all times spirit and life.

Vv. 64, 65. "*But there are some of you who believe not. For Jesus*[1] *knew from the beginning who they were that believed not, and who it was that should betray Him. And He said, Therefore said I unto you, that no man can come unto me except it were given unto him of my Father.*"—To the exclamation: This is a hard saying, Jesus had replied: It is only hard so far as you give it a sense repugnant to the spirituality of its nature. But He now adds: There are some even among you, my disciples, who are strangers to this spiritual sphere, and who, though you follow me, do not believe. The expression, *some*, limits this severe judgment to a small number among His disciples. In the second part of this verse the evangelist gives the reason for the statement made by Jesus in the first. The words ἐξ ἀρχῆς, *from the beginning*, apply undoubtedly to those early days of His ministry when He first began to gather around Him a circle of permanent disciples. Comp. xv. 27, xvi. 4; Acts i. 21, 22. Tholuck and de Wette refer this expression to the beginning of relations between Jesus and each individual; Lange, to the first germ of unbelief in a heart; Chrysostom and Bengel, to the moment when our Lord's present hearers had begun to murmur. Such applications, however, appear to us unnatural.—*Καί*: *and even*, or, *and in particular*.—The expression, *and who should betray Him*, is written, not from a fatalist and predestinarian point of view, but entirely from that of an accomplished fact. Comp. ver. 71. But it may be asked, if this betrayal was from the beginning actually foreseen by Jesus, how could He admit Judas among the Twelve? We know of only one answer to this question: He obeyed the Father. If, says Riggenbach (*Leben des Herrn Jesu*, p. 366), the thoughts of our Lord were, during that night of prayer in which the choice of the Twelve was determined (Luke vi. 12), again and again brought back to this individual; and if in such a circumstance

[1] ℵ reads ὁ σωτηρ instead of ὁ Ἰησους.

He could not, though well discerning His want of probity, fail to recognise the indication of the Father's will, what have we to object? And was not the very fall, in which this relation was to terminate, the only means of breaking the colossal pride of such a nature? And might not the moment when Judas felt the enormity of his crime have yet become that of his salvation? How are we to see clearly in such profound obscurity?

Καὶ ἔλεγεν, and He said, refers to a moment of silent and painful reflection, which the evangelist has filled up by the remark, 64*b*; after which the Lord solemnly added the words which follow in ver. 65, and which are connected with 64*a* by *διὰ τοῦτο, therefore.* This fact of the unbelief of some of His own *disciples* was the most striking confirmation of His statement to the Jews concerning the necessity of that inward preparation, without which faith is, even under the most favourable circumstances, impossible. It was a farewell saying, as those disciples to whom it applied perceived. The Synoptists, as well as St. John, give us every now and then glimpses of painful crises during the Galilean ministry (Matt. xi. 26 sqq., xvi. 18 sqq.).

3. *The Crisis in Galilee.*—vv. 66–71.

Ver. 66. "*From that time*[1] *many of His disciples withdrew, and accompanied Him no longer.*"—In the picture drawn by the Synoptists of the Galilean ministry, and especially in that of St. Luke, Jesus often appears to have His mind occupied with the necessity of making a selection from the crowds who followed Him without understanding the serious nature of such a step. Comp. Luke viii. 9 sqq., ix. 23 sqq., xiv. 25 sqq. He preferred a little knot of men confirmed in the faith, and resolved to make the sacrifices it imposed, to such numbers who were only in appearance attached to His person. Seen from this point of view, the method followed by Him in the preceding scene is easily explained. The words by which He had characterized the nature and privileges of faith were eminently adapted to attach believers to Him for ever, and at the same time to revolt such among these crowds as were impelled by the instincts of carnal Messianic views. Jesus

[1] ℵ and D here add *ουν*.

had on the preceding evening seen the danger with which His work was threatened by the Judaic tendency. He had felt the necessity of purifying His infant church from such an alliance. Ver. 66 shows us this end attained, with respect to such of His disciples as did not belong to the apostolate.—*Ἐκ τούτου*, properly: *after this fast*, which includes both the time (from this day) and its events (all that had happened on that day). De Wette renders it too exclusively: *from this moment*. And Meyer not less exclusively: *for this reason*. Comp. xix. 12.—The words: *ἀπῆλθον εἰς τὰ ὀπίσω*, *went backwards*, express more than simple desertion, and indicate the return of these persons to the occupations which they had forsaken to follow the Lord constantly. The impf. *περιεπάτουν* refers to the sort of wandering life led by Jesus at this period of His Galilean ministry (comp. vii. 1 and Luke viii. 1: *διώδευε κατὰ πόλιν καὶ κατὰ κώμην*). There is nothing to indicate that the result here spoken of was fully produced at this very moment. On the contrary, the expression: *after this circumstance*, *ἐκ τούτου*, shows that the desertion which now began to take place continued during the ensuing period.

Jesus, far from being grieved at the selection which was thus being effected among His adherents, recognised in it a salutary purification, and would have willingly seen it extended even to the Twelve, among whom also His eye detected impure elements. It is thus that the scene which followed is explained.

Vv. 67–69. "*Jesus then said unto the Twelve, And you, will you not also go away? Simon Peter answered*[1] *Him, Lord, to whom should we go? Thou hast words of eternal life. And as for us, we have believed, and have known that Thou art the Holy One of God.*"[2]—At the sight of the increasing desertion (*οὖν*) Jesus addressed the Twelve. Who then are these twelve of whom John speaks as of individuals well known to his readers? As yet he had himself narrated the call of only five disciples, ch. i., and mentioned the existence of an indefinite and tolerably numerous circle of believers. In this example we can lay our finger upon the error of those who

[1] 9 Mjj. (א B C, etc.) omit *οὖν*.

[2] The T. R. with 13 Mjj. (Γ Δ Λ Π, etc.) It^{plerique} Syr. read *ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος*; Syr^{cur} It^{plerique} omit *τοῦ ζῶντος*. א B C D L: *ὁ ἅγιος τοῦ θεοῦ*.

assert that St. John either ignores or tacitly denies all the facts which he does not himself relate. This expression: *the Twelve*, repeated vv. 70, 71, assumes and confirms the narrative, Luke vi. 12 sqq., Mark iii. 13 sqq., omitted by John.—The question of Jesus beginning with μή expects an answer in the negative. Hence de Wette and Meyer give a tinge of melancholy to these words: You would not leave me too! An instructive specimen of the mistakes to which grammatical pedantry may lead. For this question, far from exhibiting this plaintive tone, breathes only masculine energy. Forsaken by the greater number of His former disciples, it might perhaps have been expected that Jesus would have sought all the more earnestly to retain these twelve, the last support of His work. On the contrary, He sets the door wide open. But as He certainly did not desire to urge their departure, and intended only to give them permission, He could not employ the term of expression: οὐχ ὑμεῖς θέλετε, *will you not*, which would have been a positive invitation to depart. Hence He contented Himself with saying, *You surely will not?* If, however, you will, you may depart. It must not be forgotten that there are, in the use of these particles, gradations of feeling which forbid our subjecting their meaning to rules as strict as it is sometimes supposed.—*Καί* before ὑμεῖς, *you too*, makes a decided distinction between the apostles and other disciples.—The close of the conversation shows at which among them Jesus was aiming when He let fly this shaft. Peter quickly answered the question, and, without perhaps taking the trouble to inquire whether his feeling was shared by all his colleagues, made himself their spokesman. We recognise here the same bold confessor, the same Peter, who figures in the Acts and the Synoptics. His reply (ver. 68) expresses two facts: the deep void left in the heart by all other teaching, the life-giving power of that of Jesus. This confession of Peter sounds like an echo of his Master's words, ver. 63: The words that I speak unto you, they are spirit and they are life. The experience of true believers already exists to confirm the statements of their Lord. Our ordinary translation, by substituting: *the* words, for *words*, transforms a simple exclamation of feeling and experience into a dogmatic formula.

Ver. 69 expresses the conclusion drawn by the apostles themselves from the experience described, ver. 68. The pron. ἡμεῖς contrasts them with those who had just deserted. The verbs in the perfect, *have believed and known*, indicate matters already settled, and not to be reopened. Jesus may make before them the most startling assertions: it will make no difference, their faith in Him and their knowledge of Him predispose them to accept them all. There is a knowledge which precedes faith (1 John iv. 16); but there is also a knowledge of a deeper and more inward kind which follows it (Phil. iii. 10); and it is of the latter that Peter was here speaking. His confession is expressed in somewhat different terms by the Alex. and Byzant. readings. Considered in itself, the second is the more probable, the idea: *Son of the living God*, connecting itself perfectly with the whole of the chapter. What renders it doubtful is its similarity to the confession of St. Peter, Matt. xvi. 16. It is more difficult at first sight to recognise the appropriateness of the term: *The Holy One of God*, in this context. Jesus is probably so designated as the Being divinely sent and *sealed* to give life to the world, ver. 27: Him hath God the Father sealed. This divine and unexceptionable seal is holiness.

Vv. 70, 71. "*Jesus answered them, Is it not I that have chosen you, the Twelve?*[1] *and one*[1] *of you is a devil. Now He spake of Judas Iscariot*[2] *the son of Simon: for it was he that should betray Him, he, one*[3] *of the Twelve.*"—Peter had spoken in the name of all; but Jesus now destroys the veil which this apparently unanimous confession had thrown over the secret unbelief of one among their number. Not only would He thus shelter Himself from responsibility with respect to Judas, but also prevent the offence which might be given to the apostles by the thought of their Master's want of discernment. This is the reason that Jesus addresses His answer no longer to Peter alone, but to all (αὐτοῖς). He first refers to the fact which might seem to imply that

[1] ℵ omits τους and ις.

[2] B C G L read Ισκαριωτου (agreeing with Σιμωνος) instead of Ισκαριωτην, which is the reading of T. R. 11 Mjj. etc.—ℵ reads απο Καρυωτου, and 3 Mnn. απο Καριωτου.—D It^{alliq}: Σκαριωθ.—Syr.: Iscariot.

[3] T. R. with 13 Mjj. Mnn. It. Vg. Cop. reads αν after ις, in opposition to B D C L Syr. which omit it.

common possession of faith which Peter had affirmed: "Have I not chosen you?" The word ἐξελεξάμην, *I have chosen*, is the same as that used Luke vi. 13: ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα. The aorist indicates a positive fact, an express nomination. Jesus then opposes to this fact another in glaring contradiction therewith. Ἐξ ὑμῶν is emphatic, "among you, chosen by me." Διάβολος as an adjective denotes a man having the qualities of him whom the N. T. calls ὁ διάβολος. Jesus here used the word in the same sense in which He said to Peter, Matt. xvi. 23: "Get thee behind me, Satan." He had just, as it were, opened the door to Judas; and men animated like himself by the Judaic spirit, had set him an example of declension; he nevertheless remained and hypocritically sheltered himself under Peter's confession. The term employed by Jesus expresses the deep indignation evoked by this persistence on the part of Judas, and His own foreknowledge of the odious act in which this step would infallibly end.

At this time none of the disciples, except perhaps St. John and Judas himself, understood to whom these words applied. The nearly certain etymology of the word Ἰσκαριώτης is איש קריות, *man of Kerioth;* a town in the tribe of Judah. According to all appearance, he was the only apostle who was a native of Judea, that country so hostile to Jesus. Hengstenberg prefers the etymology איש שקרים, *man of lies.* But this is to make St. John anticipate the use of a name which could only have been given him after his crime, and is unnatural. The Alex. reading makes this surname the epithet of the father of Judas; in any case, this reading has no meaning unless in the etymology which we have adopted.—The verb ἤμελλεν, from the point of sight of an accomplished fact, simply means: It was he to whom it was to happen to . . .—The last words bring out the contrast between his position and his conduct.

From the first, the faith of the Galileans had a worm at its root. St. John had characterized this secret evil by the words: πάντα ἑωρακότες . . . (iv. 45): "*Having seen all things that He did.*" And with the same feeling Jesus had said: "*Except ye see signs and wonders ye will not believe.*" In this sixth chapter we behold the fall of its immature fruit

from a tree which had, for a time, seemed to promise so fair a crop. We ask whether Christendom does not seem at present to have reached a point at which it is about to reproduce every feature of this scene. Material instincts are outweighing religious necessities; consequently the gospel will not harmonize with the aspirations of the masses; the saying: "*You also have seen me, and believe not,*" will have its application on a wider scale, and the great apostasy of Christendom will reproduce the Galilean catastrophe. The existing relations between Christendom and Christianity furnish a true commentary on the sixth chapter of St. John's Gospel.

The authenticity of the discourses contained in this chapter has been objected to on the grounds of their incomprehensibility to their hearers (Strauss, *Leben Jesu*, vol. i. part ii. pp. 680, 681), and the similarity of the dialogue with that of ch. iv. (*ibid.* p. 680); comp. especially ver. 34 with iv. 15; ver. 27 with iv. 13, 14.—The first objection falls to the ground as soon as we recognise the fact, that after the miracle of the loaves and fishes,—a miracle so much misunderstood,—Jesus was aiming at a selection from among His disciples. The second is easily solved by the consideration, that the constantly renewed collision between the heavenly views of Jesus and the carnal minds which He was ever seeking to elevate, must of necessity, on each occasion, occasion similar phases. Besides, it is by no means difficult to point out characteristic differences between chs. iv. and vi. The chief of these is, that while the Samaritan woman suffers herself to be transported to that celestial sphere to which Jesus would attract her, the Galileans, if raised thither for an instant, soon fall down again to earth, and decidedly break with Him who has nothing else to offer to their gross materialism.

The authenticity of the discourses contained in this chapter is avouched by their internal sublimity, and by the perfect suitableness of thought and expression which they exhibit, whether in general or in detail, to the situation in which they were spoken. We may here also point out the harmony which evidently exists between the course they observe and the order of the miraculous signs which occasioned them. The great sign of the miraculous multiplication of the loaves was followed, first by the walk on the waters, in which the body of Jesus seemed raised to a state superior to earthly conditions, and then by that instantaneous translation to land of the barque

by which the disciples were, so to speak, carried away with Him by divine power, and withdrawn from the laws of space. Each of these signs seems to have made on our Lord's mind an impression reproduced in His words in a manner suited to its importance: the first, in the representation of the spiritual Passover; the second, in the anticipation of the ascension (ver. 62); the third, in the announcement of the Pentecostal gift (ver. 63).

The acts as well as the words of this unique Being are spirit and life.

The school of Baur regards this entire narrative as copied from the Synoptists. Hilgenfeld says: This scene reproduces that of the confession of Peter (Matt. xvi. 13 sqq.), and indicates, besides, the first step in the transition from faith to knowledge. Such an indication is, however, extremely indistinct! As to the relation to the scene at Cæsarea Philippi, it seems to me very difficult to imagine two questions on the part of Christ, and two so very similar confessions on the part of the disciples by the mouth of Peter, at nearly the same epoch of the Galilean ministry. Hence (according to the natural sense of ἐκ τούτου, ver. 66) an interval of some days, or perhaps weeks,—in short, sufficient time for the matter contained in Matthew or Mark, from the miracle of the loaves and fishes to the conversation at Cæsarea Philippi (Matt. xiv. 34–xvi. 13; Mark vi. 53–viii. 26),—must probably be placed between the discourse at Capernaum in this chapter and the confession of Peter. As for St. Luke, he, like St. John, places the conversation of Jesus and the confession of Peter immediately after the miracle of the loaves and fishes (ix. 17, 18). There is nothing then to hinder us from identifying these scenes, and admitting that St. John places this final crisis of the Galilean ministry in a perfectly true light.

THIRD SECTION.

VII. 1—VIII. 59.—THE STRIFE AT ITS CLIMAX AT JERUSALEM.

Seven months had elapsed since Jesus had appeared at Jerusalem. The hostile tendency, in which John had from the first (vv. 16–18) perceived a murderous hatred, had had time to calm; but the fire was smouldering under its ashes, and at the first appearance of Jesus in the capital it burst forth with redoubled violence.

This section may be divided into three parts,—
1st. Before the feast, vii. 1–13.
2d. During the feast, vii. 14–36.
3d. After the last day of the feast, vii. 37–viii. 59.

I. *Before the Feast.*—vii. 1–13.

Ver. 1. "*And after these things*[1] *Jesus continued to abide in Galilee: for He would not abide in Judea, because the Jews sought to kill Him.*"—The situation described in this verse is a continuation of that depicted by St. John, ch. vi. 1, 2, except that he here makes no mention of the numerous following spoken of in the former passage, perhaps because of that general desertion which took place immediately after the scene of ch. vi., and that he more emphatically brings forward the persistence with which Jesus confined His ministrations to Galilee. The term *περιπατεῖν, to go and come*, characterizes by a single word that wandering ministry which the Synoptists describe in detail. The imperfects bring out the continuance of this state of things. The meaning of the words: *He walked in Galilee*, is rather negative than positive: He confined Himself to Galilee. The last words of the verse, while recalling the state of mind evoked by the preceding stay of Jesus at Jerusalem, prepares also for the narrative which follows. In one sense everything is fragmentary, in another everything is closely connected, in St. John's Gospel.

Ver. 2. "*But the Jews' feast of Tabernacles was at hand.*"—This feast was celebrated in October. Hence, according to St. John himself, six entire months elapsed between this and the preceding narrative; and this interval he does not attempt to fill up by mentioning even one of the events which happened during its course. And in the face of this fact it is daringly asserted that he intended to relate a complete history, and that his silence respecting any fact must be regarded as either a proof of ignorance or an implied denial!—The feast of Tabernacles, called here and in the Maccabees and Josephus *σκηνοπηγία*, was celebrated during eight days, and commenced on the 15th day of the 7th month (Tisri),

[1] Καί is omitted by ℵ D It^{plerique} Sah. Syr.—9 Mjj. (ℵ B C, etc.) place *μετα ταυτα* at the beginning of the verse, and not after Ἰησους.

nearly answering to our October. During this period the people dwelt in tents made of boughs, upon the roofs of the houses, in the streets and open places of the city, and even by the side of the roads outside Jerusalem. It was thus that the Jews kept up every year the remembrance of the forty years during which their fathers had dwelt in tents in the wilderness. The city and its environs resembled a camp of pilgrims. The chief rites of the feast referred to the miraculous benefits received by the Israelites during their long and painful pilgrimage. A libation, made every morning in the temple, recalled the water which Moses had brought forth from the rock. Two candelabra, lighted up at evening in the court, represented the luminous cloud which had lighted the Israelites by night. To the seven days of the feast, properly so called, the Law added an eighth, which perhaps, according to Lange's ingenious supposition, was designed to recall their entrance into the Promised Land. Josephus calls this day the greatest and most sacred of Hebrew festivals. But being also designed to celebrate the ingathering of all the crops of the year, rejoicings were indulged in which soon degenerated into licence, and which caused it to be compared by Plutarch to the feasts of Bacchus. It was the last of the great legal festivals of the year; and as Jesus was that year present neither at the Passover nor at Pentecost, it might be assumed that He would not absent Himself from this. For it was taken for granted that every one would celebrate at least one of the three principal feasts at Jerusalem. Hence the *therefore* of the following verse.

Vv. 3–5. "*His brethren therefore said unto Him, Depart hence, and go into Judea, that thy disciples also may see*[1] *the works that thou doest. For no man doeth*[2] *anything in secret, himself*[3] *seeking to be famous: if thou doest these things, show thyself to the world. For neither did His brethren believe*[4] *in Him.*"—We understand the expression, *brethren of Jesus*, in its proper meaning. Comp. on this question, p. 20 sqq. At the head of these *brethren* was undoubtedly James, afterwards the chief pastor of the flock at Jerusalem (Acts xii.

[1] B D L M Δ read θεωρησουσι; ℵ: θεωρουσι instead of θεωρησωσι.

[2] ℵ b; ποιων, instead of ποιει.

[3] B D d Cop. read αυτο instead of αυτος.

[4] D L read επιστευσαν.

17, xv. 13, xxi. 18; Gal. i. 19, ii. 9). Their injunction was neither inspired by a too impatient zeal for the glory of Jesus (Hengstenberg, Lange), nor by the odious desire of seeing Him fall into the hands of His enemies (Euthymius). The truth lies between these two extremes. They seem to have been puzzled by the claims of their brother. On the one hand, they could not deny the extraordinary facts which they every day witnessed; on the other, they could not decide upon regarding as the Messiah one with whom they were accustomed to live upon terms of the greatest familiarity. They desired therefore to see Him abandon the equivocal position in which He had placed Himself and was keeping them, by so persistently absenting Himself from Jerusalem. If He were really the Messiah, why should He fear to appear before judges more capable of deciding on His pretensions than ignorant Galileans? Was not the capital the theatre on which Messiah was to play His part, and the place where the recognition of His mission should begin? The approaching festival, which seemed to make it a duty that He should visit Jerusalem, appeared therefore to them a favourable opportunity for taking a decided step. There is a certain amount of similarity between this invitation on the part of His brethren and the request of Mary, ch. ii., as there is also between our Lord's manner of acting in the following narrative and His conduct at the marriage of Cana.

But what, it may be asked, do His brethren mean by the expression: "*Thy disciples*" (ver. 3)? They seem to apply this name only to the adherents of Jesus in Judea. And, in fact, it was only there that Jesus had, properly speaking, founded a school similar to that of John the Baptist, by the solemn rite of baptism; iv. 1: "*The Pharisees had heard that Jesus made and baptized more disciples than John.*" All this had undoubtedly been heard and talked of, and the fame of His numerous adherents in Judea and Jerusalem, among whom there might be even some members of the Sanhedrim, would certainly reach Galilee. The allusion of His brethren to His former successes in Judea was at this period the more seasonable, inasmuch as, since the scene of ch. vi., the greater number of His Galilean disciples, properly so called, had forsaken Him, and He was now surrounded only by a vacillating multitude.

What they meant then to say was: Your Messianic works are lavished without result upon these crowds; go and perform them in the places where you are said to have founded a school, and where you will have witnesses more worthy of such a manifestation, and more capable of forming a grave decision in so important a matter. Hence it is unnecessary to supply (with Lücke and others) ἐκεῖ: thy disciples *there*, or to explain, like Hengstenberg and Meyer: thy disciples *throughout the whole nation*, who will come up to the feast. If St. John had meant to use the expression in either of these senses, he certainly would not have failed to indicate it by the addition of some word to that effect. The term μαθηταί, *disciples*, is here used by the brethren with some slight amount of emphasis and irony.

Lücke has perfectly rendered the construction of ver. 4 by a Latin version: "*Nemo enim clam sua agit idemque cupit celeber esse:*" *No man* doeth *anything* in secret. Αὐτός refers to this hypothetical subject of the verb *doeth* denied by the word *no man*. That man, if he exists.—*Καί: and at the same time.* The copula brings out strongly the internal contradiction existing between such claims and such conduct.—Ἐν παῤῥησίᾳ is here used, whatever Meyer may say, in the same sense as in Col. ii. 15: *in public, openly.* Ἐν παῤῥησίᾳ εἶναι, *in ore hominum versari* (Lücke). The meaning of Meyer: "No one acts in secret, and wishes at the same time to be frank," is in reality unmeaning. By saying εἰ, *if*, the brethren do not positively cast a doubt upon the miracles of Jesus, this εἰ being almost an ἐπεί, *since*. Their notion is, that things have reached a point whence advance or retreat is necessary; and certainly they were, absolutely speaking, in the right; for the Messianic question, being an universal one (a question of the κόσμος), could not be decided in Galilee.—By κόσμος the brethren evidently mean Jerusalem, the great theatre of human existence, as far as they know it. The style of ver. 4 has a peculiarly Hebrew stamp; its words are, so to speak, caught in the fact of being the words of the brethren of Jesus.

The greatest efforts have been made by Lange and Hengstenberg to reconcile ver. 5 with their hypothesis, that there were three brethren of Jesus among the apostles. Hengstenberg first points out that these words may be referred to Joses

the fourth brother of our Lord, or to the husbands of his sisters. But feeling the inadequacy of this suggestion, he next tries, like Lange, to mitigate the meaning of the statement: "*they did not believe*," and to see in it only a partial and temporary want of faith. For this purpose he cites the various cases in which the faith of the apostles failed under some special circumstance. But this comparative unbelief, as they term it, does not account for the absolute expression: *they did not believe in Him*, strengthened as it is by the word *neither*, which places the brothers in the general category of unbelieving Galileans. The reading of D L: ἐπίστευσαν, is certainly a correction calculated to facilitate this forced interpretation, which is, however, excluded by what follows. For how could Jesus have addressed to brothers who were *apostles* the severe words: "*the world cannot hate you*" (ver. 7), while He said, xv. 19, to the apostles: "*If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.*" It follows, then, from this remark of St. John, that the brethren of Jesus did not acknowledge His Messiahship; but that, divided between the impression produced by His miracles and the insuperable doubts of their carnal minds, they desired to arrive at a solution. Such an attitude was very natural, and well agrees with the part they play in the synoptic Gospels; comp. Mark iii.—The perfect sincerity of St. John's narrative is shown by the frankness with which he states a fact of a nature so humbling to his Master (see Tholuck). The words of the brethren, in vv. 3 and 4, furnish also an indirect attestation to the faithfulness of the entire delineation of the Galilean ministry given by the Synoptists (the same).

Vv. 6–8. "*Jesus then said unto them,*[1] *My time is not yet*[2] *come: but for you, your time is always ready. The world cannot hate you; but me it hateth, because I*[3] *testify of it,*[3] *that its works are evil. Go ye up unto this feast:*[4] *for me, I go not up*[5] *to this feast, because my time is not yet fully come.*"—The proposal of

[1] ℵ and D omit *ουν*.

[2] ℵ has *ου* instead of *ουπω*.

[3] ℵ alone omits *εγω* and *περι αυτου*.

[4] B D K L T X Π, 15 Mnn. It^{plerique} Cop. omit the first *ταυτην* (this feast), which is the reading of T. R., 12 Mjj. (among which is ℵ) Mnn. It^{aliq} Syr.

[5] T. R., as well as B E F G H L S T U X Γ Δ Λ Mnn. It^{aliq} Syr^{sch}, reads *ουπω*. ℵ D K M Π It^{plerique} Vg. Cop. and Syr^{cur} read *ουκ*.

His brethren was that Jesus should at length present Himself at Jerusalem *as the Messiah*, and there obtain that recognition which could not be refused Him if He really were what He claimed to be. Jesus could not explain to His brethren the reasons which prevented His deferring to their wish. For He would have had to say: The manifestation which you request will be the signal for my death, and my time for leaving the world is not yet come. This explanation, which Jesus neither would nor could give, He nevertheless hints at in the words: "*The world hateth me.*" And it is this legitimate reticence, exacted by prudence, which imparts its enigmatical character to His reply. — The term καιρός, *favourable opportunity*, must be understood in a sense sufficiently broad to apply both to Jesus (ver. 6*a*) and His brethren (ver. 6*b*). Hence it must indicate, in a general manner, the time for openly appearing as what one really is. For the brethren, the matter was to appear as the faithful Jews they were, by going up to the feast; for Jesus, it was to appear as the Messiah, and He would manifest Himself as such by going up one day to one of the great feasts as King of Israel.

Ver. 7 explains the contrast stated in ver. 6. The reason alleged by Jesus has a tinge of both sadness and irony. Bad as the world is, it cannot be very formidable to you, for your works and words are not so discordant with its notions as to involve its hatred. It was otherwise with Jesus, whose life and sayings revealed the deep depravity concealed under the externals of pharisaic righteousness (vv. 42–44).

Ver. 8 draws the practical result of this contrast. The meaning of this answer naturally depends on that of the question. Jesus knew well that He should one day make that great Messianic demonstration which His brethren demanded; but He knew also that the time for so doing had not yet arrived. His work on earth was not yet accomplished. Besides, it was not at the feast of Tabernacles, but at that of the Passover, that He was to die. Hence the special emphasis which, in the second clause, and, according to the Byzantine reading, in both clauses, He lays on *this feast*. When once the answer of Jesus is placed in this light, which is that in which the proposal of the brethren places the whole section,

the reading οὔπω, *not yet*, by which very early correctors tried to facilitate its explanation, is no longer needed to justify it. This reading even becomes absurd, for it is evident that in this point of view Jesus neither would nor could say: I do not go now; but I will go in *two or three days*. The antithesis in His mind is of quite another kind. It is not at *this feast*, but *at another* that I will make my Messianic entry into Jerusalem. The word ἀναβαίνω, *I go up*, borrows this pregnant sense from the request addressed to Jesus by His brethren,—a fact which Meyer loses sight of. And what proves that we are not importing into the words of our Lord an idea foreign to His thoughts, is the motive which He Himself alleges: *For my time is not yet full come*. The expression, *not yet full come*, is too solemn to be applied to the interval of a few days which separated this answer from His sudden appearance at Jerusalem. It evidently refers to the time that had yet to elapse before the termination of His earthly life; He means to say that the fitting season for His death has not yet come. The term πεπλήρωται, here as elsewhere, has a certain solemnity of tone (Luke ix. 31, 51; Acts ii. 1, etc.). In fact, we have here a saying similar to that with which Jesus repelled at Cana a request of His mother, which had the same end in view as that of His brethren. The meaning, then, of the first "*go up*" of ver. 8 differs from the second exactly as *your time* does from *my time* in ver. 6. The first signifies: to go up *as a pilgrim;* the second, to go up as *Messiah the King;* in other words, each as what He really is. Thus it is easily understood, that though Jesus did some days after go up to Jerusalem, He did not do so in the sense in which He had said to His brethren that He could not do it now, any more than He performed the miracle at Cana in the sense in which He had just told His mother that He could not perform it.—The conversion of His brethren some months after proves that His subsequent acts were to them a satisfactory commentary on this saying, and that to their minds not the slightest cloud was left upon the *truthfulness* or the moral character of their brother. The explanation of Chrysostom, adopted by Lücke, Olshausen, Tholuck and Stier, I go not up *now* (deriving an understood νῦν from the present ἀναβαίνω), is not only useless, but incorrect. For Jesus was not here

referring to His impending journey to Jerusalem, on which perhaps He had not yet decided.—Meyer admits that Jesus took quite a new resolution in the interval between vv. 8 and 10. But can we suppose that if He were still undecided as to what He would do, He would so positively have declared: *I go not up?* Assuredly not. In such a case He would have answered more vaguely, leaving room for such fresh determinations as God might dictate to Him. Do you go up! I do not as yet know what I shall do.—One feels tempted to have recourse to the explanation of Bengel and Luthardt: "I go not up *with the caravan*," or to the still more ingenious one of Cyril, Lange, etc.: I do not go up to *keep the feast*, which does not hinder me from going *to Jerusalem* during the feast. In fact, the complete celebration of the feast, as the brethren of Jesus intended, included certain indispensable rites, certain sacrifices of purification, for example, to be performed by pilgrims before its commencement (xi. 55). It may undoubtedly be objected (as in our first edition) that St. John ought to have said, ver. 10, not: He went up *to the feast*, but: He went up *to Jerusalem*. But this objection falls before the Alexandrian reading, which refers the words *to the feast* not to Jesus *went up*, but to *His brethren went up*. The interpretation, however, which we first offered, and to which the context leads, seems preferable, and sufficient to obviate not only the charge of falsehood, but even that of inconsistency, which Porphyry on this occasion brings against Jesus.

Vv. 9, 10. "*When He had said these words*[1] *unto them*,[2] *He abode in Galilee. But when His brethren were gone up, then He went up Himself also to the feast*,[3] *not openly, but as it were*[4] *in secret.*"—Ver. 9 means that He allowed His brethren to set out without Him; and ver. 10 implies that He sent His disciples with them, and that when He went Himself it was either alone or with only two or three of His nearest friends. This is the most natural sense of the words: *as it were in secret.* Ὡς, which is certainly authentic, softens the expression ἐν

[1] Αὐτοῖς is omitted by ℵ D K Π, some Mnn. It^{plerique} Syr.

[2] ℵ D K L X Π, some Mnn. It^{plerique} and Cop. read αὐτοῖς instead of αὐτοῖς.

[3] ℵ B K^{gr} L T X Π place εἰς τὴν ἑορτὴν before τότε καὶ.

[4] ℵ D It^{aliq} Syr^{cur} omit ὡς before ἐν κρυπτῷ.

κρυπτῷ: Jesus was not *really* a man who did things secretly, even when He temporarily acted as such. What a sad alteration for the worse, a grievous recession since the first Passover in ch. ii.! Then, He had entered the temple as the Messiah King; in ch. v. He arrived like any other pilgrim; now, He can no longer go as such publicly to Jerusalem, but is reduced to travel there *incognito*.—A supposition of Wieseler has found favour with certain expositors. According to this scholar, this journey is identical with that spoken of Luke ix. 51 sq. Its identification cannot, however, be maintained. For in Luke ix. Jesus gives to His departure from Galilee a character of the utmost publicity; He sends His seventy disciples two and two into every city and village through which He is about to pass (x. 1); He makes long stays (xiii. 22, xvii. 11), and is accompanied by multitudes (xiv. 25). And this is said to be going up to Jerusalem as it were *in secret!* It would be better to renounce any attempt to harmonize St. John and the Synoptists, than to do so at the cost of such violence to the text. Exegesis merely ascertains that the journey of which St. John here speaks is, as well as those of ch. xi. and v., omitted by the Synoptists. And, as Gess observes, the omission of the two latter journeys (ch. v. and vii.) is the less surprising, since Jesus seems in either case to have gone up to Jerusalem quite or almost alone. Hengstenberg thinks that this journey, joined with the sojourn in Perea, x. 40, corresponds with Matt. xix. 1 and its parallel passages. But the exegesis of the passage in Matthew, by which this scholar seeks to obtain this result, is unnatural. We shall see in ch. x. what is the true relation between the journeys there mentioned (John x. 22 and xi. 1) on the one hand, and the journeys narrated by the Synoptists (Luke ix. 51; Matt. xix. 1; Mark x. 1) on the other.—The verses which follow describe in an animated and dramatic manner what happened at Jerusalem before the arrival of Jesus, when His absence was ascertained.

Vv. 11–13. "*Then the Jews sought Him at the feast, and said, Where is he? And there was much rumour concerning Him among the crowds.*[1] *Some said, He is a good man: others said, Nay; he deceiveth the multitude. Howbeit no man spake*

[1] ℵ D It. Vg. Syr. read τῷ ὄχλῳ instead of τοῖς ὄχλοις.

openly of Him for fear of the Jews."—This account justifies the prudent conduct of Jesus, whose presence, from the beginning of the feast, might in the midst of this popular excitement very probably have induced a premature catastrophe.—We here again meet with the contrast, so frequently brought forward in this Gospel, between those whom the light attracts and those whom it repels. The term γογγυσμός designates rumours of both a hostile and friendly character. The ὄχλοι are the *bands* of pilgrims.—Ἀγαθός, *good*, here signifies an honest man as opposed to an impostor (*he deceiveth the people*). Τὸν ὄχλον, *the crowd* (ver. 12), indicates the common people, who, as opposed to the dignitaries, are easily deceived.—It is not necessary to give a different meaning to the word Ἰουδαῖοι, *the Jews*, in vv. 11 and 13. They are in both cases the hostile portion of the people, headed by their leading men. They had been seeking Him since the beginning of the feast; and their malicious feelings, which were well known to all, repressed the free expression of opinion on the part of the crowd. For even those who said: He is an impostor, did not do so with perfect independence, but affirmed from servility their conviction of a matter of which they were not quite certain. A pressure from above was exercised upon all, whether ill or well disposed towards Jesus.

II. *During the Feast.*—vii. 14–36.

The first excitement had calmed down, and all were quietly keeping the festival, when Jesus suddenly appeared in the temple and began teaching. The authorities had taken no measures against Him, and there was time enough left for Him to accomplish His work of inviting to the faith this assemblage of people who had arrived from all parts of the world.

The section includes three discourses, of which the theme is on each occasion furnished either by a reflection on the part of His hearers, or some step on that of His adversaries. The first is a justification of His ministry—that is to say, of His *doctrine* and *conduct* (vv. 14–24); the second, a forcible statement of His divine *origin* (vv. 25–30); the third contains an announcement of His approaching *end*, and calls the

attention of the Jews to the consequences which His departure will entail upon them (vv. 31–36).

There is a sensible difference of tone in these three testimonies: at first defence; then protest; lastly, warning and threats.

1. *Jesus defends His Teaching and Conduct.*—vv. 14–24.

1st. Vv. 14–18. His teaching.

Vv. 14, 15. "*Now, when the feast was already half past, Jesus went up into the temple, and taught. And*[1] *the Jews were astonished, saying, How knoweth this man the Scriptures, not being one who has studied?*"—The question of the Jews did not (as Tholuck, from the Rabbinical usages of later ages, supposes) cast a doubt upon the ability of Jesus, but rather arose, as the text implies, from their surprise at the confidence and dexterity with which He treated scriptural statements. —It is unnecessary to supply an object (*γράμματα*) to *μεμαθηκώς, having studied,* and read with some translators: having never studied *them. Μεμαθηκώς* is absolute: not having been a disciple, not having passed the school of the masters. *Γράμματα, letters,* undoubtedly designates literature in general, and not the Scriptures only (*γραφαί, ἱερὰ γράμματα*). Comp. Acts xxvi. 24. But Holy Scripture being with the Jews the essential subject of literary studies, *γράμματα* certainly refers in the first place to the Scriptures.—This saying of the adversaries of Jesus certainly proves, as Meyer justly observes, that it was a generally recognised fact that Jesus had received no human teaching.

Vv. 16, 17. "*Jesus answered,*[2] *and said, My doctrine is not mine, but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.*"—Jesus enters into the notion of His hearers that, in order to be a teacher, it was necessary to have been first a learner, and shows them that He too satisfies this requirement: I have not gone through the classes of your Rabbis, but I come, nevertheless, from a school, and that a good one. He who gave me my mission also taught me my message, so that when I teach I draw nothing from my own

[1] ℵ B D L T X read *ἐθαυμαζον οὖν* instead of *καὶ ἐθαυμαζον.*

[2] Most of the Mjj. add *οὖν.*

resources, but, renouncing all thoughts of my own, I labour only to grasp His thoughts with docility, and reproduce them faithfully.

Ver. 17 shows by what means such a statement is to be verified. The teaching of Jesus Christ, in its highest aim, is only a divine method of sanctification. Consequently, if any one seriously endeavours to do the will of God, *i.e.* to become sanctified, he will soon experience the divine efficacy of this method, and will infallibly do homage to the divine origin of the gospel.—Several expositors, especially among the Fathers (Augustine) and Reformers (Luther), understand by the *will of God*, not, as we have just explained it, the moral ideal laid down by the law as discerned by the conscience, but the command to believe in Jesus Christ: He who will obey God *by believing in me* will soon be convinced by his own experience that he was right in so doing.—The meaning assigned by Lampe is not very different. He refers the will of God to the precepts of Christian morality: He who will practise what I command will soon be convinced of the divine nature of my teaching. Similarly Reuss says: "Jesus declares (John viii. 17) that, to understand His discourses, we must begin by putting them in practice." In short, it is the earnest observance of gospel precepts which is to lead to faith in gospel doctrines. But, true as these notions are in themselves, it is evident that Jesus must on this occasion have used the words *will of God* in a sense admitted by His adversaries and applicable to their actual position as Israelites. And this excludes the application of this expression to either Christian faith or Christian morality. The meaning of this passage is a return to that of ver. 46: "*Had ye* truly *believed* Moses, *ye would have believed me*," or that of iii. 21: "*He that doeth truth cometh to the light.*" On the one hand, the sublime holiness of the gospel is revealed in its direct and irresistible splendour to a soul yearning for perfection; on the other, such a soul, impotent as it is to realize the ideal which flees before it in proportion as it seems attained, is forced to seek rest and strength in the arms of that divine messenger who reveals Himself as its Saviour. Faith, then, is not the result of a logical operation, but is presented to the soul as the result of a moral experience, as the surest means of satisfying the most

legitimate of all its needs—that of holiness. Θέλῃ, *will*, indicates aspiration, effort, but nothing more. For the realization of holiness is impossible without faith; and it is just this impossibility which instigates the soul to believe.[1] The intrinsic and sanctifying holiness of the gospel corresponds completely to the need of sanctification thus cultivated in the soul. The succeeding verse points out one special feature by which this holiness of Christ responds to the deepest moral necessity of a heart taught of God. *Suavis harmonia* between θέλῃ and θέλημα, says Bengel.

Ver. 18. "*He that*[2] *speaketh of himself seeketh his own glory: but He that seeketh His glory that sent Him, the same is truthful, and there is no unrighteousness in Him.*"—This verse is generally

[1] We may here cite a fact from the history of missions which seems to us to furnish the best commentary on this saying of Jesus. It is taken from the narrative of the stay of Messrs. Huc and Gabet, Catholic missionaries to China in 1846, at Lhassa, the capital of Thibet: "A physician, a native of the province of Yunnan, showed more generosity. This young man had, since his arrival at Lhassa, led so strange a life, that he was called by everybody *the Chinese hermit*. He never went out except to visit the sick, and generally visited only the poor. It was in vain that the rich solicited his attention; he disdained to respond to their entreaties unless forced to do so by the need of obtaining some assistance, for he never took anything from the poor, to whose service he was devoted. He dedicated to study all the time which was not spent in visiting the sick; he even passed the greater part of the night at his books. He slept little, and made but one meal a day; his food was generally barley meal, and he never ate meat. It was enough to see him to perceive what a life of hardship he led; his face was extremely pale and thin, and, though his age was at the most thirty, his hair was nearly white. One day he paid us a visit while we were repeating our breviary in the little chapel; he stopped at some paces from the door, and waited silently and gravely. A large coloured image, representing the crucifixion, had undoubtedly arrested his attention; for as soon as we had finished our devotions, he asked us hastily, and without waiting to pay us the usual compliments, to tell him the meaning of this image. When we had complied with his request, he folded his arms on his breast, and stood motionless and without uttering a word, his eyes fixed upon the image of the crucifixion. When he had remained about half an hour in this position, his eyes were at length moistened with tears, he stretched his arms towards the Christ, then fell on his knees, struck the ground thrice with his forehead, and arose, crying out, 'This is the only Buddha whom men ought to worship!' Then turning to us he added, after making a profound reverence: 'You are my masters, take me for your disciple'" (*Voyage en Tartarie et en Thibet*, vol. ii. pp. 325–328).—Such is the profound affinity existing between a mind which *wills to do* what is right, as revealed to the conscience, and the Christ by whom alone it finds itself made capable of realizing its desire.

[2] The method of this moral demonstration of the divine origin of the gospel is described, ver. 18.

regarded as a *second* proof, in juxtaposition with the former; ver. 17 being the evidence of the inward experience, ver. 18 the objective test. But ver. 18 must rather be, by reason of the asyndeton, a confirmation called forth by the thought of ver. 17. The gospel is of a character particularly adapted to strike a man thirsting after holiness; its whole matter tends to glorify God, and God only. Now, its *origin* may be inferred from its *aim*. If everything in the gospel has God in view, everything must also come from God. Thus this saying explains the mode in which the *he shall know* of ver. 17 is to be realized; it formulates the moral syllogism by which the soul longing after holiness will come to regard God as the author of the gospel. At the same time, this verse contains an answer to the accusation of those among His hearers who had said: *He deceiveth the people;* for he who deceives others, does it for his own sake, and not for that of God. The messenger who seeks only the glory of the master who sends him, and lets no personal interests intrude into his communications, gives by this very fact a proof of the faithfulness with which he delivers his message; as certainly as he says nothing with a view to himself, so certainly does he also say nothing of his own accord. Ver. 18 has the appearance of a general maxim; but the application made of it by Jesus to Himself is very clear. To understand this reasoning, we have only to apply it to the Bible in general: In this book, God, and God only, is glorified, from the first page to the last. In this book man is constantly humbled; therefore this book is of God. It is the argument which of all others most directly reaches the conscience.

The last words of ver. 18: *And there is no unrighteousness in Him*, contain the transition from the teaching of Jesus (His λαλεῖν, vv. 17, 18) to His conduct (His ποιεῖν, vv. 19–23): His perfect uprightness in the publication of His message is accompanied, as it ought to be, by the perfect purity of His conduct; while His humility, His seeking not His own glory, but God's, guarantees the reality of both.

But for the following verses, we might have thought that these last words: *And there is no unrighteousness in Him*, applied only to the vague accusation of ver. 12 (that He was an impostor); but the subsequent argument, vv. 19–23,

shows, notwithstanding the denial of Meyer, that Jesus had especially in view the accusation of breaking the Sabbath which had been hanging over Him ever since His former sojourn at Jerusalem (ch. v.). This was the grievance by which the summary judgment: *He deceiveth the people*, was justified in the eyes of the multitude. Hence there is no reason for giving to ἀδικία, *unrighteousness*, the sense of *falsehood*, as is done by many expositors, and thus breaking the connection which Jesus Himself by these last words creates between what precedes and what is to follow. It is here seen that the charge made against Him, ch. v., was not a matter of indifference to Him, and how intent He was to deprive unbelief of all excuse in this respect.

2d. Vv. 19–24. His moral conduct.

Vv. 19–23. "*Did not Moses give*[1] *you the law, and yet none of you keepeth the law? Why do ye seek to kill me? The multitude answered and said, Thou hast a devil: who seeketh to kill thee? Jesus answered and said unto them, I have done one work, and ye all marvel. It is for this*[2] *that Moses gave you circumcision (not that it is of Moses, but of the fathers); and that ye on the Sabbath day circumcise a man. If a man on the Sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry with me because I have cured a man entirely on the Sabbath day?*"— This passage is an example of the skill with which Jesus handled the law. To understand His argument, however, we must be careful not to generalize, as so many expositors do, the idea of ver. 19. Jesus had been accused of breaking the law of the Sabbath, as given by Moses, and this was the unrighteousness to which he alluded, ver. 18. As for this law, He now says, which you reproach me with having violated, not one of you, who set yourselves up as zealous for Moses, has scrupled occasionally to transgress it. What, we ask, does He intend by this transgression of the law of which all were guilty? Not, surely, the common notion that all men are sinners, and consequently transgressors of the law, for we are not now in the midst of the Epistle to the Romans. He certainly has some special violation in view, similar to that of

[1] B D H read ἐδωκεν, in opposition to the fifteen other Mjj. which read δεδωκεν.
[2] ℵ omits διὰ τουτο.

which He had been Himself accused. Or have we, with Meyer and others, to seek the explanation of these words in the question which follows: *Why go ye about to kill me?* as though the transgression of which He accused the Jews was the sanguinary malice which they entertained against Himself. But how could He have said: *none of you keepeth the law*, if He were speaking of a deed not yet consummated? There is but one possible meaning to this question, and this meaning is evidently brought out by ver. 22: By circumcising your children on the eighth day after their birth, even when that day happens to be the Sabbath, you are yourselves constantly violating the rest of the Sabbath. Why then do you conspire against my life for a crime which you all actually commit? *Mé, me,* stands first in opposition to *οὐδεὶς ἐξ ὑμῶν, none of you.* Meyer objects that the form *ἐμέ* would be necessary if so strong an emphasis is to be laid upon this pronoun. But why, in the opposite case, was it not rather placed between the two verbs?—These words can only apply to the crowds by whom Jesus was surrounded, so far as He regarded them as representing the entire nation.

Jesus was about to explain Himself when He was interrupted by the crowds, who, not being yet aware of the secret designs of their rulers, reproached Him for yielding Himself up to such gloomy notions and unfounded suspicions; and attributed His dejection, melancholy and sombre thoughts, to demoniacal possession (the *κακοδαιμονᾶν* of the Greeks).

Jesus, without animadverting upon this insult, calmly continued His argument, but suffered this interruption slightly to change its form. At ver. 21 He acknowledges that He has done a work which may be regarded as a violation of the Sabbath.—And behold, He adds, you are all taking violent offence at this single work. *Θαυμάζειν* here expresses the horror felt at a monstrous act.—*Ἓν ἔργον, one single work* (on the Sabbath), as opposed to the many violations of this continually taking place in Israel by the circumcision of children on the eighth day after birth.

Jesus, then, here resumes the argument begun ver. 19 with the words: *Moses gave you circumcision,* which take up again and complete the former (ver. 19), *Did not Moses give you the law?* The sense is: This Moses, who gave the Law of

Sinai, and instituted the Sabbath (ver. 19), is nevertheless the same who commanded circumcision (ver. 22). Now, He adds, by commanding you to circumcise a child *on the Sabbath*, he makes you a nation of transgressors of the Sabbath. In fact, under the above-named circumstance, every Israelite father was accustomed to sacrifice without hesitation the law of Sabbatic rest in favour of the ordinance of circumcision.—But they might reply: It is true that we thus act, but it is for the good of the child, who is thereby purified from its hereditary uncleanness; and it was just this beneficial purpose of circumcision which Jesus finally lays hold of to solve the question, and thus close His line of argument by an irresistible *a fortiori* (ver. 23). If a local and partial purification, like that effected by circumcision, can justify the violation of the Sabbatic rest, how much more may such a violation be justified in the case of an act like the work I have performed, the result of which is to make a man *every whit whole!*

The ultimate principle upon which this entire line of argument is based is that elsewhere laid down by Jesus in the words: *The Sabbath is made for man.* In virtue of this principle, whenever the law of the Sabbath came into competition with an action beneficial to man, the latter, even under the law, took precedence of the Sabbath, and that without the express permission of the legislator being thought necessary, but solely because common sense pronounced on this side. In fact, in the only injunction of Moses with respect to circumcision, a collision of this rite with the ordinance of the Sabbath was undoubtedly inevitable. And if in the case contemplated the national conscience had, in this conflict between the two divine precepts, spontaneously pronounced in favour of the solution according to which the Sabbath was to give way to circumcision, why should not the work of Jesus, which was more salutary than circumcision, have the benefit of this solution? In our first edition we referred διὰ τοῦτο, *on this account*, to the verb: *ye all marvel*, of ver. 21: *on this account ye all marvel*, in conformity with most modern expositors, who have felt the difficulty of making *therefore* relate to the idea: Moses gave you circumcision. For how, indeed, should Jesus be made to say that Moses gave the command of circumcision with a view to the case in ques-

tion? Meyer and Luthardt refer the διὰ τοῦτο, *therefore*, to ver. 22, by making it relate directly to the proposition οὐχ ὅτι, *not that:* Moses gave you circumcision, *therefore not that . . . but that . . .*, instead of: Moses *did not give you* circumcision, *for the reason that . . .* but because . . . The violence thus done to the text is very perceptible, while the *asyndeton* thus produced between vv. 21 and 22 can in no way be justified. Is it not, however, possible to justify the grammatical connection of the words, *for this reason*, with what follows them, in the following manner: It is exactly *for this reason, i.e.* to teach you not to judge as you do,—when you look so horrified (θαυμάζετε) at my Sabbatic work,—that Moses did not hesitate to suffer a conflict to exist in the law between the precept of circumcision and the ordinance of the Sabbath? He thus rendered you all guilty of that infraction for which you seek to kill me. The *therefore* thus explained contains a most refined irony: Moses has beforehand pleaded my cause, by introducing into the law that collision which forces you to subordinate the Sabbath to a higher interest. If this meaning be adopted, it is natural to refer this *therefore* to the latter proposition of ver. 22, by introducing a *that* into the translation: It is therefore that Moses gave you . . . and *that* even on the Sabbath day you circumcise a man.

It is not easy to see the force of the limitation: *not that circumcision is of Moses, but of the fathers.* If it were intended, as a host of expositors insist, to exalt circumcision by recalling its great antiquity, it would rather weaken than strengthen the argument. For the more venerable circumcision is, the more naturally would it take precedence of the Sabbath,—a fact which would diminish the force of the reasoning. Besides, might it not be answered: The Sabbath also is anterior to Moses, and even to Abraham himself, for it dates from the creation? Hengstenberg and many others are of opinion that Jesus, by interpolating this remark, desired to rescue His scriptural erudition, which had been extolled, ver. 15, from the charge of inaccuracy which the preceding proposition might involve. This explanation is puerile; for even if it were well founded, the charge of inaccuracy might still be maintained, as Lücke observes, by attributing the parenthesis to the narrator. The true explanation is perhaps as follows:

Nothing was in the eyes of Israelites equal in sanctity to the Decalogue; it was the law given by angels, and committed to the hands of a mediator, Gal. iii. 19; Heb. ii. 2. Now the ordinance of circumcision formed no part of this law. It was derived from ancient tradition, and inserted in his code by Moses in, as it were, an incidental manner. Who then could, under these circumstances, have expected that such an ordinance would, in case of competition, take precedence of one of the commandments of the Decalogue itself, of the law of the Sabbath? Hence this remark, thus understood, strengthens our Lord's argument. There is perhaps, however, another manner of explaining it. Generally speaking, the more recent law abolishes *ipso facto* the more ancient. It would seem, then, that the ordinance of circumcision would have to yield to that of the Sabbath, which was both more recent and more stringent; while, on the contrary, such a rule was ignored, and it was the Sabbath which had in this case to give way. This circumstance strongly testifies against the absolute and exaggerated importance attributed by the Jews to the rest of the Sabbath. M. Renan cites this passage as one of those which bear "marks of erasure or correction" (p. xxxii.). We cannot admit that there is the slightest probability in such a conjecture.

The words (ver. 23): *that the law of Moses should not be broken,* are particularly strong. Jews transgressing the Sabbath so as not to disobey the law of Moses! To feel the full force of the *a fortiori* of ver. 23, we must remember that there is in each of the facts compared—viz. circumcision and the cure performed by Jesus—a physical, and a moral side. In circumcision, the physical side consisted in a local purification; the moral result was an entrance into the typical covenant. In the miracle of Jesus, the physical fact was the complete restoration of the health of the impotent man; and the moral end, his sanctification (ver. 14: *Thou art made whole: sin no more*). In both aspects the superiority of the second of these acts to the first is unquestionable, and consequently the breach of the Sabbath is still more easily accounted for in the second case than in the first. — We must avoid the explanation of Bengel and Stier, who think that by the expression: a man *every whit,* Jesus would here

designate both the physical and *moral* man in opposition to the purely physical man, the object of circumcision. For circumcision in the eyes of the Jews was by no means a purely nor even essentially a medical matter.

One remarkable feature in this defence is the manner in which it abstains from bringing forward the miraculous nature of the act thus impeached. Jesus modestly calls it: *one work,* while it is nevertheless evident that the marvellous character of the work forms the imposing rearguard of the argument. Another is the difference between its mode of justification and that employed in ch. v. Jesus is here speaking to the multitude; His demonstration is not dogmatic, but He borrows from daily life a fact of which every Jew was constantly a witness, perhaps an accomplice: "As for what I have done, you all do it, and for much less!" What could be more popular and more striking?—He concludes with an appeal to their common sense.

Ver. 24. "*Judge not according to the appearance, but judge*[1] *righteous judgment.*"—Ὄψις, *sight,* hence *appearance,* here designates the external and purely formal side of things. In this point of view, the cure of the impotent man might indeed appear to be a breach of the Sabbatic law.—*Righteous judgment* is that which would appreciate the act denounced according to the spirit of the law. The art. before the noun κρισιν, *judgment,* may denote either *the* judgment in this particular case, or judgment generally in each case which presents itself. The completely general form of the negative proposition in the first member of the sentence speaks, as Lücke observes, for the latter sense, with which the aorist κρίνατε, if we accept this reading, perfectly agrees. And it seems probable that the reading κρίνετε arose from imitating the first member.

2. *The True Origin of Jesus.*—vv. 25-30.

Vv. 25-27. "*Then said some of the inhabitants of Jerusalem, Is not this he whom they seek to kill? And, lo, he speaketh boldly, and they say nothing to him. Do*[2] *the rulers*[3]

[1] B D L T read κρινετε; T. R. and all the others: κρινατε.
[2] ℵ D: μηποτε instead of μηποτε.
[3] ℵ: αρχιερεις instead of αρχοντες.

indeed perceive that he is[1] *the Christ? Howbeit we know this man whence he is: but the Christ, when He cometh,*[2] *no one will know whence He is.*"—The freedom and publicity with which Jesus preached struck some of the inhabitants of Jerusalem (*οὖν, then*). Knowing better than the multitude, who had lately arrived (*ὁ ὄχλος*), the intentions of the sacerdotal authorities, they were on the point of deducing from this fact inferences favourable to Jesus, but felt themselves arrested by an opinion then generally propagated, and which seemed to them incompatible with such inferences, viz. that the origin of Messiah would be entirely unknown. We find this opinion expressed by Justin, who, about the middle of the second century, puts these words into the mouth of the Jew Tryphon: The Christ is, even after His birth, to remain unknown, and not to know Himself, and to be without power until Elias appears, anoints Him, and reveals Him to all. This idea arose, perhaps, from those prophecies which announced the deep abasement to which the family of David would be reduced at the time of Christ's appearance. The fact that the Messiah was to be born in Bethlehem was not indeed unknown; but the words: *whence he is*, refer not to the locality, but to the parentage and family of the Messiah. They who thus spoke naturally supposed that they did know the origin of Jesus in this respect. (Comp. vi. 42.) Hence they sacrificed the moral impression produced on them by the person and words of our Lord to a purely critical objection: a bad method for attaining truth!

Vv. 28, 29. "*Then cried Jesus, teaching in the temple, and saying, You both know me, and you know whence I am: and yet I am not come of myself, but there is truly*[3] *One who has sent me, and whom ye know not. I*[4] *know Him: for I am from Him,*[5] *and He hath sent me.*"—Jesus, taking this objection as His theme (*then*), begins another address, which relates not, as the former, to the origin of His doctrines, but to that of His mission and person.—The term *ἔκραξεν*, He cried, ex-

[1] ℵ B D K L T X Π, 25 Mnn. It^{plerique} Vg. Cop. Syr^{cur} Or. omit *αληθως*.
[2] ℵ here adds *μη πλειονα σημεια ποιησει η οσα ιρχιται*.
[3] ℵ: *αληθης* instead of *αληθινος*.
[4] T. R., together with ℵ D X, several Mnn. It^{alliq} Cop. Syr. add *δε*.
[5] ℵ *παρ' αυτω* instead of *παρ' αυτου*.

presses an elevation of voice in accordance with the solemnity of the statement which follows.—The words: *in the temple*, indicate either that Jesus spoke this discourse in a different place from the preceding one, or that it was under the eyes and in the hearing of the rulers that He thus spake. (Comp. ver. 26.)—Here, as in ver. 16, Jesus enters into the thought of His opponents; He admits their objection, and skilfully transforms it into a proof in His favour. He first repeats their assertion. The two *καί*, which introduce the two first propositions of the verse: You *both* know me *and* you know . . ., clearly evidence an intention of bringing forward a false claim for the purpose of refuting it. The third *καί, and*, is antithetical to the two former, and commences the reply of Jesus. We must take care not to regard (with Meyer) the two first propositions as a concession: It is true that you know me up to a certain point, but you do not completely know me. The tone of the first and second *and* has evidently a touch of irony, and the two first propositions take, consequently, an interrogative turn (Grotius, Luthardt). If this knowledge of the origin of Jesus, which the Jews thought they possessed, had been true knowledge, they would have been justified, according to received opinions, in concluding that this origin was a purely natural one, and that His Messianic dignity was merely imaginary. Jesus refutes the premisses of this erroneous conclusion in the two first propositions, and then the consequence itself in the third; first in a negative, then in a positive manner: I did not give myself a mission, but I am really One sent. *Ἀληθινός* has not here, any more than elsewhere, the same meaning as *ἀληθής*, as many interpreters, from Chrysostom to Bäumlein, have supposed. Neither the meaning of the word itself nor the context admits of this explanation, which has occasioned the erroneous corrections of the Sinaiticus. Jesus does not mean to say that He who sent Him is *veracious*, but that He is *real*. This is the signification required as a contrast to the preceding idea: *to come of myself*. Hence we must take *ἀληθινός* in its strict meaning, whether we determine it (with Meyer) by its substantive, the *sender*: the supremely genuine sender, in whom the idea of the function of sending is realized; or understand, as seems to me simpler and more agreeable with

the context: He who sent me is real, *i.e.* really exists. In this sense it is antithetical to some fictitious sending existing only in the pretension or imagination of Jesus.

The last words: *whom you know not,* are at once full of acuteness and severity. It was severe to say to Jews that they did not know Him of whom they boasted to be the only worshippers; and it was skilful, while thrusting this sting into their conscience, to show them that the very criterion by which they intended to deny His Messiahship was just the sign of the genuineness of His claim to this dignity. In fact, these last words apply to Jesus in a satisfactory manner the very postulate laid down by the Jews themselves in ver. 27. It is, if we chose so to call it, an *argumentum ad hominem;* but Jesus allows Himself to use it, because He thus finds occasion for bringing before them, in ver. 29, the idea of the Messiah in its most exalted light.

Jesus contrasts with that ignorance of God with which He had reproached the Jews, His own inward consciousness of God and of His relation to Him. This relation is first that of essence (*εἰμί, I am,* I proceed *from Him*), and then that of mission (*He hath sent me*). The distinction which Jesus makes between these two propositions does not allow us to refer the first to His mission. Jesus asserts that He knows God, first because of the *community of being* which unites Him to God, and then because of the divine source of His *mission.* He who is sent holds intimate communication with Him who sends Him, and consequently knows Him. Hence it results that Jesus is the Messiah, but in a more exalted sense than the Jews were wont to attribute to that office.

Ver. 30. "*Then they sought to take Him: but no man laid hands upon Him, because His hour was not yet come.*"—The result of this strong assertion (*then*) was to confirm His declared opponents in their design of arresting Him. But the appointed hour had not yet struck. The expression: *His hour,* does not signify, as Hengstenberg thinks, that of His arrest (xviii. 12), but that of His death (comp. ii. 4, vii. 8).—The divine decree to which the evangelist alludes does not exclude second causes, but, on the contrary, implies them. Among these, expositors are accustomed to bring forward the veneration felt at this time for Jesus by the multitude. But if this

were so, how can we explain the arrest and murder of our Lord immediately after the day of His triumphal entry, when this feeling was at its height? It seems more correct to allow, with Hengstenberg, for the resistance offered by the conscience of His enemies, to the extreme measures to which their hatred impelled them. When their obduracy was consummated, and the Spirit of God ceased to restrain them, then the hour of Jesus struck. M. Reuss asserts that the historical interpretation of this verse creates a contradiction,—an objection which we fail to understand.

3. *The approaching Departure of Jesus.*—vv. 31–36.

Vv. 31, 32. "*But many among the multitude believed in Him, and said, Will the Christ, when He cometh, do more miracles*[1] *than those this man hath done?*[2] *The Pharisees heard*[3] *that the multitude murmured these things concerning Him; and the chief priests and Pharisees*[4] *sent officers to seize Him.*"—While the adversaries of Jesus were strengthened in their purpose, another section of the multitude were confirmed in the faith. Ver. 31 marks a decided advance on ver. 12. The partisans of Jesus were numerous, and their confession of faith as explicit as possible in their position of dependence upon the rulers. If fear had not restrained them, they would have publicly proclaimed Jesus as the Messiah.

The impression made on the multitude irritated still more the opponents of Jesus. The place of meeting of the Sanhedrim could not be far from that where these scenes were taking place (see viii. 20). Hence it is possible that some of the rulers on their way thither might themselves have heard these words so greatly in favour of Jesus. It is also possible that they might have been reported by spies during their meeting. The term *heard* admits both meanings. It was now that the Sanhedrim allowed themselves to be committed to a step which may be looked upon as the commencement of that series of judicial measures of which the death of Jesus

[1] 8 Mjj (ℵ B D, etc.) omit τουτων after σημεια.
[2] ℵ D Itplerique Vg. Syrsch have ποιει instead of ἐποιησεν.
[3] K M U Π add ουν; ℵ D: δε after ηκουσαν.
[4] T. R. with 8 Mjj. (E H M S, etc.) place οι Φαρισαιοι before οι αρχιερεις.

was the termination. It was certainly under the influence of the Pharisaic party, hence the repetition of the term: the *Pharisees*, ver. 32. Separate mention is made of the *chief priests*, who at this period belonged rather to the Sadducean party. This distinction is an evidence of St. John's accuracy. It is highly probable that, though the impulse came from the Pharisaic party, it was rather the part of the chief priests to take measures. The officers despatched were not, it seems, ordered to arrest Him at once, as in this case they certainly must have fulfilled their commission. They were to mingle with the crowd, to watch for a favourable opportunity, and when Jesus should give them some handle against Himself, or when the current of opinion should turn, to take Him and bring Him before the Sanhedrim.

Vv. 33, 34. "*Jesus then said,*[1] *Yet a little while I am with you, and I go my way to Him that sent me. You shall seek me, and shall not find me:*[2] *and where I am, thither ye cannot come.*"—Jesus was not ignorant of this hostile measure, which aroused within Him the presentiment of His approaching death, and occasioned (*then*) the words which follow. In this address He invites the Jews to profit by the time, soon to pass away, that He is with them.—There is an agreement between the expressions: *I go*, and: *He that sent me.* The idea of being *sent* naturally implies that of a *temporary* abode. The practical conclusion, understood though not expressed, of ver. 33: make haste to believe, is rendered still more pressing by ver. 34. Jesus describes in a striking manner the desolate condition in which this nation will soon find itself plunged, if it persists in its rejection of Him who alone can lead to the Father. It is a description of the actual state of the Jews in consequence of their unbelief,—a state of continual and ever-disappointed expectation, of impotent effort to find God after neglecting the visitation of Him who alone could have united them to God. This, too, is the sense in which Jesus cites this saying, xiii. 33 (comp. xiv. 6). It is also that in which He shortly afterwards repeated it in a more complete form, viii. 21, 22. There can be no difficulty in applying the pronoun *μέ*, *me*, to the idea of the Messiah in

[1] The *αυτοις* of the T. R. has only T and some Mnn. in its favour.

[2] B T X read *με* after *ευρησετε*.

general. To expect the Messiah is, on the part of the Jewish people, without doubt to seek Jesus the only Messiah, and He would not appear. The first part of the warning is addressed rather to the nation collectively; the second, to individuals.—The expression, *where I am*, figuratively designates communion with the Father, and the glorified state of which this communion is the principle. To this they cannot attain, because He alone could have taken them thither (xiv. 3), and they have let slip the opportunity of attaching themselves to Him. The second part of the verse forbids our explaining the expression: *ye shall seek me*, in the first, either of a search inspired by hatred (Origen),—comp. xiii. 33,—or of a feeling of penitence—which would not have failed to lead the Jews to salvation,—or of the superstitious expectation of Messiah's sudden appearance, which was entertained at the time of the destruction of Jerusalem (comp. the expression: to come *where I am !*).

Vv. 35, 36. "*Then said the Jews among themselves, Whither will he go, that we*[1] *shall not find him? will he go to those that are dispersed among the Greeks, and teach the Greeks? What saying is this that he saith: Ye shall seek me, and you shall not find me:*[2] *and where I am, thither ye cannot come?*"[3]—These words are naturally ironical. Does He mean, after being rejected by the only Jews worthy the name,—those, viz., who inhabit the Holy Land, and speak the tongue of their forefathers,—to try and play His part of Messiah among the Jews dispersed in the Grecian world, and to set up by their means a Messianic ministry among the heathen? A fine Messiah, indeed, who, when rejected by the Jews, should become the teacher of the Gentiles!—The expression διασπορὰ τῶν Ἑλλήνων, literally: *dispersion of the Greeks*, designates that portion of the Jewish nation which dwelt beyond Palestine, scattered in pagan lands.—Τοὺς Ἕλληνας, *the Greeks*, refers to the heathen properly so called. The dispersed Jews will furnish this Messiah with a new mode of transition to the heathen themselves! Having uttered this contemptuous

[1] ℵ D omit ἡμεῖς, which is the reading of all the other Mjj.

[2] B G T X add με after ευρησετε.

[3] After this word ελθειν, Cod. 225 goes on with και επορευθη εκαστος, and then with the narrative of the woman taken in adultery.

supposition, they return to the saying of Jesus (ver. 36), in which they can absolutely find no kind of meaning. Meyer thinks that if Jesus had expressed Himself as plainly as the evangelist reports (ver. 33), His words could not have given rise to so gross a misconception; for that the words: *to Him who sent me,* would, if really uttered, have explained everything. Hence, that Jesus simply said, *I go,* but without adding whither or to whom. Reuss also considers that ver. 35 would contain "a misunderstanding too flagrant to be conceivable." But is our notion of the gross materialism of the contemporaries of Jesus sufficiently just to enable us thus to limit the extent of their mistakes? After passing years with Jesus, the apostles interpreted an injunction to beware of the leaven of the Pharisees, as a reproach for having neglected to provide themselves with bread: it is themselves who narrate their misconception; and would they have invented it for the sake of exalting their Master, by casting ridicule on themselves? And the Jews, to whom the notion of the Messiah's departure was as strange as would be to us that of His presence on earth and His visible reign (comp. xii. 34), would then have directly understood that Jesus had in His former saying spoken to them of returning *to God* and *to heaven!* Besides, were not many among His hearers now listening to Him for the first time; and might not they have really imagined that some unknown personage had sent Him, and that the place to which He purposed withdrawing was situated beyond the Holy Land, in which He would no longer be permitted to dwell?

The evangelist seems to find a kind of satisfaction in reproducing *in extenso* this contemptuous supposition. Do we ask why? Because, like the saying of Caiaphas in ch. xii., it seemed to him an involuntary prophecy. For had not Jesus, at the time when John was writing, actually become the Messiah of the Gentiles? And was not John composing this Gospel in the regions and even in the language of the Greeks?

III. *On and after the Great Day of the Feast.*—vii. 37–viii. 59.

The last and great day of the feast was come, and Jesus now quite gave up the apologetic form under which He had

hitherto delivered His instructions. His address now assumed a solemnity in accordance with that of this holy day; and He asserted that He was Himself the reality, symbolized by all the great historic recollections of the festival. Such statements only enhanced the unbelief of some around Him, while they bound more closely to Him those who already believed.

This passage may be divided into four sections,—1. The true fountain, vii. 37–52; 2. The true light, viii. 12–20; 3. The true Messiah, viii. 21–29; 4. The incurable nature of Jewish unbelief, viii. 30–59. The passage, vii. 53–viii. 11, containing the account of the woman taken in adultery, does not seem to us to belong to the genuine text of this Gospel.

1. *The True Fountain.*—vii. 37–52.

St. John first reports the address of Jesus (vv. 37–39), then describes the different impressions made upon the multitude (vv. 40–44), and relates what took place at the meeting of the Sanhedrim after the return of the officers (vv. 45–52).

1st. Vv. 37–39. The address of Jesus.

Vv. 37, 38. "*In the last and great day of the feast, Jesus stood and cried,*[1] *saying, If any man thirst, let him come unto me,*[2] *and drink. He that believeth in me, as the scripture hath said, out of his bosom shall flow rivers of living water.*"—Almost all expositors are now agreed that the *last day of the feast* was not the seventh, which was in no wise distinguished from the others, but the eighth, which was marked by certain rites peculiar to itself. Certainly only seven feast days are spoken of, Deut. xiv. 13 and Num. xxix. 13; but in the latter passage this supplementary notice occurs in the 35th verse: "*On the eighth day ye shall have a solemn assembly: ye shall do no servile work therein,*" which agrees with Lev. xxiii. 36 and Neh. viii. 18: "*And they kept the feast seven days; and on the eighth was a solemn assembly, according to the manner,*" as well as with Josephus (*Antiq.* iii. 10. 4: "Celebrating the feast during eight days"), 2 Macc. x. 7, and the accounts of the Rabbis. The two ways of reckoning are easily explained; the dwelling in booths lasted *seven* days, and on the *eighth* the people returned to their houses. This return was, according to

[1] ℵ D It. Vg. Cop.: κραζειν (*He cried*). [2] ℵ D It[aliq] omit προς με.

Lange's ingenious suggestion, possibly regarded as symbolical of the entrance and settlement of the people in the Promised Land. Philo views this day as the solemn close of all the festivals of the year. Josephus also calls it "the sacred close of the year" (*συμπέρασμα τοῦ ἐνιαυτοῦ ἁγιώτερον*).—This day was kept by a solemn assembly and Sabbatic rest; and the whole people, leaving their booths of foliage, went to the temple, and returned thence to their homes. The treatise *Succa* calls this day "the last and good day."—The δέ indicates an advance,—the narrative passes on to something more important. The terms *εἱστήκει, stood,* and *ἔκραξε, cried,* point to a more imposing attitude and a louder tone of voice than usual. Jesus was accustomed for the most part to be seated when teaching, but this time He stood up. He was about to apply to Himself one of the most remarkable Messianic types contained in the national history.—It is difficult to conceive that the figure which He made use of at this solemn moment was not suggested by the circumstances of the feast. Almost all commentators allow that He was thinking of the libation which was made on each morning of this sacred week. Led by a priest, the people used to go after the sacrifice to the fountain of Siloam. Here the priest filled from this fountain, already celebrated by the prophets, a golden pitcher, and brought it back into the court of the temple amid the shouts of the multitude and the sound of cymbals and trumpets. The rejoicing was so great that the Rabbis used to say that he who had never been present at this ceremony, and at the other similar ceremonies by which this feast was distinguished, did not know what rejoicing meant. On his return to the temple, the priest went up to the altar of burnt-offering; the people then cried to him, "Lift up thy hand," and he made the libation, emptying the golden pitcher towards the west, and towards the east a cup filled with wine, by means of two silver vases pierced with holes. During the libation, the people sang to the sound of cymbals and trumpets the words of Isa. xii. 3: "*With joy shall ye draw water out of the wells of salvation,*"—words to which Rabbinic tradition very specially attributes a Messianic meaning. Was it then to this rite that Jesus alluded? Undoubtedly it cannot be affirmed with certainty that this libation took place on the eighth day also. Rabbi

Judah even positively denies it. But this can prove nothing against an allusion to a ceremony which had taken place on each of the preceding days. It is even probable that if Jesus intended to point to Himself as the true water of Siloam, the fountain of salvation, He would rather have done so at a moment of tranquillity, when, as Lange remarks, the void caused by the absence of a ceremony performed on the preceding days would be felt, than by setting up a kind of competition with the sacred rite at the moment when it was taking place in the midst of tumultuous joy. Meyer objects with more reason, that in this ceremony there was no question of *drinking* the water which had been drawn, while the action of *drinking* was the prominent feature in the address of Jesus. But, above all, we would ask whether it would have been worthy of our Lord to make an entirely human ceremony the fulcrum of a testimony so important as that which He was about to bear? And what was this rite? A simple emblem intended to recall one of the great theocratic favours, the springing of water from the rock in the wilderness. Why, then, should not Jesus, instead of stopping at the emblem, go back to the divine fact which this rite commemorated? And if this is the case, it is to *the rock* itself, whence God made the water to spring for the people, that He compares Himself. He had in ch. ii. represented Himself as the true temple, in ch. iii. as the true brazen serpent, in ch. vi. as the bread of heaven; in ch. vii. He is the true rock; in ch. viii. He will be the true light-giving cloud, and so on till ch. xix., when He will at length realize the type of the Paschal Lamb. It was thus that Jesus, according to the fourth Gospel, made use of each festival to show the Old Covenant realized in His person, so entirely did He know and feel Himself to be the essence of all the theocratic types. So much for the opinion of those who represent this book as a writing either foreign or even opposed to the Old Covenant,—a book in which, on the contrary, every root of Christian truth is planted in the soil of the Old Testament.

To understand, then, the solemn announcement of vv. 37 and 38, we must bring before our minds the scene in the desert, which the joyous rite of libations on the previous days commemorated. Its first words: *if any man thirst*, refer to the terrible condi-

tion of the people suffering from burning thirst in the desert. To all who resemble these thirsting Israelites, Jesus addresses the comforting invitation which follows. Thirst is emblematic of spiritual necessities. Comp. Matt. v. 6: "Blessed are they which do hunger and thirst after righteousness." Hearts that thirst for pardon and holiness are those whom the Father has, by means of their docile attention to Moses, *taught* and *drawn*. The expression ἐάν τις, *if any one*, well suggests how isolated such cases are, for spiritual wants are easily stifled. To the thirsty soul, Jesus presents Himself as the rock whence there will spring for him living water: *let him come unto me, and drink*. The combination of these two imperatives shows that there is nothing more to do than to come; that when a man has only come, he may drink, as formerly the people had done in the wilderness.

Ver. 38 is generally regarded as a mere amplification of the idea of ver. 37. But the words: *he that cometh to me*, are not a mere variation of: *if any man thirst*, but far rather correspond with the second part of ver. 37: "*let him come unto me, and drink*." To believe is to come; and here, as frequently in St. John, the idea which terminates the preceding paragraph becomes the starting-point of that which follows. For grace obtained always helps to obtain more grace; compare the χάριν ἀντὶ χάριτος of i. 16. There is then an advance from the promise of ver. 37 to that of ver. 38: "*And also the believer who has quenched his thirst . . .*" We need not, then, be surprised to find in the image which follows a fulness of meaning far surpassing that of the preceding figure. The believer, refreshed by water from the rock, now appears as himself transformed into a rock, whence living water flows forth for others. And thus the promise of ver. 37: *let him drink*, is abundantly confirmed. He shall be so filled, that he shall himself overflow in torrents of living water.—Ὁ πιστεύων, nom. absolute. Meyer thinks this comparison with the rock in the desert arbitrary. To me, on the contrary, the object and meaning of the feast seem to lead directly to it. One great difficulty with expositors has always been to know to what passage of the O. T. Jesus refers when He says: *as the scripture hath said;* for nowhere does the O. T. promise to believers the privilege of themselves becoming fountains of

living water. Meyer cites Isa. xliv. 3: "*I will pour water on him that is thirsty, and floods upon the dry ground; I will pour my Spirit on thy seed;*" lv. 1: "*Ho, every one that thirsteth, come ye to the waters;*" and lviii. 11: "*Thou shalt be like a watered garden, and like a spring of water whose waters fail not.*" But, first, all these passages express the full satisfaction afforded by Messiah to the desires of the believer, and not his own transformation into a being capable of quenching the thirst of others; secondly, they contain absolutely nothing which can explain the striking expression: κοιλία (literally, *his belly*). Hengstenberg, always bent upon finding Solomon's Song in the N. T., quotes Cant. iv. 12: "*A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed;*" and ver. 15: "*A fountain of gardens, a well of living waters, and streams from Lebanon!*" And as these quotations lie open to the same objection as the preceding, he descends to the puerility of trying to explain the figurative expression κοιλία by an allusion to Cant. vii. 3, where the navel of Sulamith is compared to a round goblet. Many expositors refer to prophetic descriptions, in which the Messianic deliverance is represented under the image of a torrent descending from the temple mountain and fertilizing the neighbouring countries (Joel iii. 18; Zech. xiv. 8; and especially Ezek. xlvii. 1–12). But these descriptions refer to the times of Messiah in general, and have no special application to the *disciples* of Messiah; besides, the expression κοιλία, to which the quotation from the O. T. evidently alludes, remains unexplained. According to Bengel, Jesus might have intended the golden pitcher which was used at the libation; according to Gieseler, the subterranean cavern situated in the hill of the temple, whence flow the waters which run into the Kedron. But neither of these explanations of the term κοιλία account for that formula of quotation by which we are referred to the O. T. itself (ἡ γραφή, *the scripture*). Stier by a desperate expedient connects the words: *he that believeth in me*, with the preceding verse as subject to πινέτω: let him who believes in me drink; and thus manages to refer the pronoun αὐτοῦ, out of *his* belly (ver. 38), not to the believer, but to the Messiah, which gets rid of part of the difficulty. But this construction is evidently forced. Besides, the asyndeton between vv. 37

and 38 cannot be thus justified; and, finally, the term κοιλία remains unexplained. Chrysostom refers the words: *as the scripture hath said,* solely to *him who believes:* He who believes in me *conformably to scripture.* But there is nothing in the simple notion of faith to account for so special an appeal to the O. T. Semler and Bleek suppose a reference to some non-canonical book; but such a reference would be an exception, standing alone in the addresses of Jesus. The true explanation has been missed, through omitting to bring before the mind the theocratic event of which Jesus was at this time thinking.

In Ex. xvii. 6 it is said: "*Behold, I will stand before thee there in Horeb; and thou shalt smite the rock, and there shall come water out of it* (ממנו), *that the people may drink;*" and Num. xx. 11: "*And abundant waters* (מים רבים) *came forth.*" Comp. also Deut. viii. 15; Ps. cxiv. 8. Probably all these passages had been read during the feast, on the occasion of the symbolical libation which commemorated the event to which they refer. The formula of quotation: as *the scripture hath said,* is not equivalent to: *it is written* strictly understood; but simply means: to employ the scriptural expression. The words: ποταμοὶ ὕδατος, *torrents of water,* reproduce the מים רבים (*abundant waters*) of the Mosaic narrative. The expression κοιλία αὐτοῦ, *his belly,* is taken from the term ממנו (*from within him*) of Exodus,—a term which is used to designate the interior cavity of the rock whence the waters were, according to the promise of Jehovah, to flow. In the application, it signifies the inmost heart of the man, which, saturated with Christ's life, opens like the rock, and pours forth its spiritual wealth. There is not a word, even to the future ῥεύσουσιν, *shall flow,* which does not reproduce the form of the O. T. promise to which Jesus alludes (*there shall come water out of it*). Hence Jesus is to the new people of God what the invisible and spiritual Rock that accompanied the Israelites in the desert was to His ancient people (1 Cor. x. 4), that Rock who, when necessary, changed the material rock into a fountain of water, and who said in the promise: "*I will stand upon the rock . . . and the waters shall flow.*" It almost seems as if this expression were referred to in the εἱστήκει, *stood,* of ver. 37. Jesus even does more than Jehovah

does in the O. T.; He not only quenches the thirst of believers, but makes rivers of living water flow from them after their own thirst is fully slaked. All Meyer's protests against this interpretation seem to us to be feeble. In its favour are its accordance with the circumstances of the feast, and the unusual expressions employed by our Lord. It is also possible that He might have had in view a remarkably analogous saying in the Book of Proverbs (the Israelite manual for the young), iv. 23: *out of it* (the heart) *are the issues of life.*

Ver. 39. "*Now He said*[1] *this of the Spirit, which*[2] *they that believe in Him*[3] *should receive: for the Spirit*[4] *was not yet;*[5] *because Jesus was not yet glorified.*"[6]—Modern exegesis criticises the explanation here given by St. John of the saying of Jesus. The future *ῥεύσουσιν*, says Lücke, is relative, and dependent solely on the condition of faith; hence the fact in question is one to be immediately accomplished in the life of the believer; besides, the living water, the eternal life which the believer derives from the words of Jesus, is not the Holy Spirit. This passage is also one of those cited by Reuss, in proof of his assertion that St. John "is mistaken concerning the significance and bearing of some of our Lord's sayings." Scholten regards it as one of the many glosses which he discovers in this Gospel. And certainly, if ver. 38 were only a repetition and development of ver. 37, there might be some foundation for this criticism. We have seen, however, that the promise of ver. 38 far surpasses that of ver. 37, and hence there are no exegetical grounds for denying that, while the latter might be immediately realized, the former refers to a more distant and more advanced state of believers. It is very evident from their history, that if the apostles quenched their own thirst before Pentecost, it was not till after that event that they began to be a fountain of living water to the world. Jesus clearly defines the difference between these two states,

[1] ℵ It^{aliq}: *ελεγεν* instead of *ειπεν*.

[2] The Mjj. are divided between *ου* (ℵ D, etc.) and *ο* (B E, etc.).

[3] B L T read *πιστευσαντες* instead of *πιστευοντες*, which is the reading of T. R. with 14 Mjj. (among which is ℵ) Mm. It., etc.

[4] We omit *αγιον*, with ℵ K T Cop. Or., in opposition to the other Mjj. and Vss.

[5] B It^{plerique} Syr^{sch} add *δεδομενον* (was not yet *given*). D adds *επ' αυτοις*.

[6] ℵ reads *δεδοξασται* instead of *εδοξασθη*.

ch. xiv. 17, 18; and no one could be more conscious than St. John of the total change effected by the Pentecostal gift in the inner life of the apostles. It is only necessary to remember St. Peter, the Twelve, the hundred and twenty, proclaiming the marvellous acts of the Lord at Jerusalem, and bringing three thousand persons on that very day to the faith! St. John does not, as Lücke excepts, confound the Spirit and eternal life; but the figure used by Jesus combines in a single view the Spirit as the principle, and life as the effect.—The reading δεδομένον is certainly a gloss intended to explain what might have seemed too absolutely expressed by the words: *was not.* To explain St. John's expression, we must remember that saying of Jesus (xvi. 7): "*If I go not away, the Comforter will not come,*" and other passages in chs. xiv. and xvi. which show that this coming of the Spirit is the spiritual presence of Jesus in the heart. "*I will not leave you comfortless; I will come unto you*" (xiv. 18), says Jesus in explanation of the promise: "*the Spirit shall be in you,*" xiv. 17. Before the day of Pentecost the Spirit had undoubtedly acted *upon* men, but He had not been *in* them. It is for this reason that St. John uses this strong expression: *the Spirit was not,*—that is, had not as yet His permanent abode in human nature, or, which, seeing the article is omitted before πνεῦμα, is a better rendering of the thought of St. John: The spiritual life was not yet, and that because the principle of this higher life had not yet come down into man.

The relation laid down by St. John between the glorification of Jesus and the gift of the Holy Spirit, has been variously explained. According to Hengstenberg and others, ἐδοξάσθη designates the fact of the death of Jesus, which was the condition of the gift of the Spirit, because this gift presupposes the forgiveness of sins. The idea is a true one; but the expression: *to be glorified,* is nowhere applied to the death of Jesus as such. In this sense we should, in any case, need the term ὑψωθῆναι, to *be lifted up.* According to de Wette and Vinet, as a fine passage cited by M. Astié shows, the connection between the glorification of Jesus and Pentecost lies in the fact that, if Jesus had remained *visibly* on earth, the church could not have walked by faith, nor, consequently, have lived by the Spirit. But by the word ἐδοξάσθη it is not the

notion of putting off the flesh, but of being clothed with glory, which is emphasized. This remark seems to me to obviate the explanations of both Reuss and Lücke. "It was necessary that the veil of the flesh should fall, that the liberated spirit might freely flow forth in the church" (Lücke). It is neither the atoning death, nor the bodily disappearance of Jesus, but the positive glorification of Jesus by His restitution to His glory as Logos (xvii. 1, 5), which is laid down by St. John as the condition of Pentecost. If the work of the Spirit, in the Christian sense, really consists in causing Christ Himself to live in the heart of the believer, it is evident that the Spirit could not come till after the personal consummation of Jesus. For it was not a non-perfected Christ that the Divine Spirit was to communicate to humanity, but the God-man arrived at His full stature. Besides, this communication of the glorified Jesus is effected by Himself when He sends the Spirit, and such sending presupposes the reinstatement of Jesus in the plenitude of His divine condition. It was therefore by all means necessary that Jesus should have been personally glorified in heaven before He could be so by the Spirit in the hearts of believers, and by them upon earth. The epithet *ἅγιον, holy,* was probably added (see the various readings) with the view of distinguishing between the Spirit specifically Christian and the Spirit of God in the Old Covenant. But if this epithet was really added for such a purpose, its interpolators were mistaken; for it is just by reading *πνεῦμα* quite briefly that it is most easy to understand this word in the special sense required by the context, and in which it is so frequently employed in the Epistles of St. Paul, viz. as spiritual life, the fruit of the Holy Spirit's presence in the church.

2d. Vv. 40–44. The impressions made upon the multitude.

Vv. 40–44. "*Many then of the multitude*[1] *who had heard this discourse,*[2] *said, Truly this is the Prophet. Others*[3] *said, He is the Christ? But others said, Doth the Christ then come*

[1] ℵ B D L T X It^{plerique} Vg. Cop. Or. read ἐκ τοῦ ὄχλου οὖν ἀκούσ. instead of πολλοὶ οὖν ἐκ τοῦ ὄχλου ἀκούσ., which is the reading of T. R. with 11 Mjj. Mnn. It^{alii} Syr.

[2] T. R., with S X A, Mnn., reads τὸν λόγον. The thirteen other Mjj. Mnn. It. Vg. Syr^{sch} Cop. Or. read τῶν λόγων. ℵ B D L T U add τούτων. ℵ X add αὐτοῦ.

[3] B L T X read οἱ δέ instead of ἄλλοι (ℵ D etc.) or ἄλλοι δέ (T. R. with Mnn.).

out of Galilee? Hath not the scripture said, That the Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? So there was a division among the people because of Him. And some of them desired[1] *to take Him; but no man laid hands on Him.*"—These short descriptions of the impressions made upon the hearers, which follow each of the addresses of Jesus, serve to mark the double development which was being effected, and to prepare us for understanding the final crisis. The picture here presented is history "taken in the very act," and could not be explained from the pen of a later writer. St. John gives only a summary of the speeches of Jesus, as is evident from the plural τῶν λόγων, *these speeches*, which, according to authorities, must be considered the true reading.—We already know who was the Prophet of whom some of His hearers were thinking. Comp. i. 21, vi. 14. The transition from this supposition to the following one: "*This is the Christ*," is, according to the second of these passages, easy to understand.

There were two gradations of favourably disposed hearers, and two are also brought before us by St. John in the hostile party. Some stop at raising objections (vv. 41 and 42),—a feature which suffices to mark their moral separation from those last spoken of. Others (ver. 44) already desired to proceed to action (ver. 44). De Wette, Weisse, and Keim ask why St. John does not refute the objection advanced ver. 42, which he could easily have done if he had known or admitted that Jesus was born at Bethlehem, and infer from his silence that either he was unacquainted with or denied the whole legend of our Lord's Davidic descent and birth at Bethlehem. But it is just the opposite conclusion which must be drawn from this silence. For if the objection had seemed to him well founded, he would have tried to obviate it. St. John often delights in reporting objections which to his readers—versed as they were in the gospel history—would be transformed into proofs.[2] It was to show, at the same time, how much less sure a guide that critical spirit which the adversaries of Jesus followed had been to them than the moral instinct

[1] ℵ has ἤλεγον instead of ἤθελον.

[2] Hilgenfeld (*Einl.* p. 749) candidly owns that this passage assumes its author's knowledge of the fact that Jesus was born at Bethlehem.

by which the followers of Jesus had attached themselves to Him.—The γάρ, *for*, of ver. 41, involves an implied negative: Not so, for . . .—The pres. ἔρχεται, *comes*, is the pres. of the idea, the expression of what ought to be, according to prophecy.—Ὅπου ἦν, which we translate by *where was*, properly means: where his home was.

3d. Vv. 45–52. The meeting of the Sanhedrim.

Vv. 45–49. "*Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man.*[1] *The Pharisees answered them, Are you also deceived? Have any of the rulers or of the Pharisees believed*[2] *in him? But this multitude, that knoweth not the law, is cursed.*"[3]—Although a holy day, the Sanhedrim, or at least a portion of this body, was sitting and undoubtedly awaiting the result of the mission of their officers (ver. 42). These latter, by their candid answer, paid involuntarily, as we may well believe, a strange compliment to these doctors whom they were constantly accustomed to hear. Tischendorf has, in his later editions, rightly restored the last words of ver. 46, the omission of these words by the Alex. doubtless arising from the repetition of ἄνθρωπος.—By their *ye also* (ver. 47) the rulers appeal to the pride of their subordinates.—John again records with pleasure (ver. 48) one of those sayings of our Lord's enemies on which the denial of facts impressed the stamp of ridicule (comp. ver. 50 and ch. iii. with regard to Nicodemus).—Ver. 49 has given commentators occasion to record the contemptuous expressions used by rabbinical writers concerning the illiterate. "The ignorant is impious; only the learned shall have part in the resurrection." See also the expressions: "people of the earth," "vermin," applied by learned Jews to the common people.—By the words, *who knoweth not the law*, the rulers give it to be understood that for their part they possess unanswerable reasons derived from the law for rejecting Jesus. Sacerdotal anger is fond of putting on esoteric airs.

But there was one among them who called them to order

[1] B L T, Cop. Or. omit ὡς οὗτος ὁ ἄνθρωπος. D, It[aliq] read ὡς οὗτος λαλεῖ. ℵ: ὡς οὗτος λαλεῖ ὁ ἄνθρ.

[2] ℵ D read πιστευει instead of πιστευσειν.

[3] ℵ B T, 2 Mnn. Or. read επαρατοι instead of επικαταρατοι.

in the name of that very law which they claimed alone to understand.

Vv. 50–52. "*Nicodemus saith unto them (he that came to Him*[1] *by night, being one of them), Doth our law then judge a man before*[2] *it hear him, and know what he doeth? They answered and said unto him, Art thou then, thou also, of Galilee? Search and look: that no prophet has arisen*[3] *from Galilee.*"—The part played by Nicodemus on this occasion is an evidence of the progress effected in him since his visit to Jesus, a fact brought to our notice by the apposition: *he that came to Jesus by night.* The omission of these words by the Sinaït. is probably owing to a confusion of *αὐτούς* and *αὐτόν*. —*Νυκτός, by night,* is omitted by the Alex.; but it accords perfectly with the context, and well contrasts the present boldness of Nicodemus with his former caution. The *πρῶτον* or *πρότερον, formerly,* added by the Alex., is perhaps borrowed from xix. 39. The word, however, serves to establish the relation between the present behaviour of Nicodemus and his preceding conduct. The second apposition: *being one of them,* is a cutting reference to their question, ver. 48.

The term *ὁ νόμος, the law,* ver. 51, stands first; it includes a sharp allusion to the claims of the rulers to be alone learned in the law (ver. 49).—The subject of the verbs *ἀκούσῃ* and *γνῷ* is the law personified in the judge.

Ver. 52 shows how passion regards and judges impartiality. It is wont to detect therein an indication of secret sympathy, and is not always mistaken. The Sanhedrim maliciously assume in their reply that no one can adhere to Jesus without being, like Him, a Galilean.—The last words are generally understood to say: Acknowledge that *no prophet has ever arisen* in Galilee, and then the statement is regarded as a contradiction of the fact that several prophets—Elijah, Nahum, Hosea, Jonah—were natives of that country. Hence it has been inferred (Bretschneider, Baur) that the members of the Sanhedrim, who must have been acquainted with their own sacred

[1] T. R., with E G H M S Γ Δ It^{aliq} Vg. Syr., reads *ο ελθων νυκτος προς αυτον. ο ελθων προς αυτον προτερον* is the reading of B L T Sah. *ο ελθων προς αυτον νυκτος το πρωτον* of D. ℵ omits the whole.

[2] ℵ B D K L T X Π Or. read *πρωτον* instead of *προτερον.*

[3] ℵ B D K T Γ Δ Π, 30 Mnn. It^{plerique} Vg. Syr. read *εγειρται* instead of *εγηγερται.*

history, could not have uttered these words, but that they have been put into their mouths by the evangelist, and are an indication of the untruthfulness of his narrative. The reading ἐγείρεται, *ariseth*, does not mend matters, the present only serving to give the fact the character of a rule. We should rather say that the meaning usually given to this passage (reading the perfect ἐγήγερται): "that no prophet *has ever arisen*," is incorrect, and would require not only the pronoun οὐδείς with προφήτης, but especially the aorist ἠγέρθη instead of the perfect.[1] If the perfect ἐγήγερται is the true reading, the sentence signifies, not that *a prophet* never *has* arisen in Galilee, but that in the person of Jesus *there has not* now, as the people suppose, *really arisen a prophet* in Galilee. It is true that they rest this conclusion upon past experience: *search and see that* . . . But this appeal to history is easily justified, for the Galilean origin of three out of the four prophets cited (Elijah, Nahum, Hosea) is either incorrect or uncertain (see Hengstenberg). Elijah was of Gilead; Hosea, of Samaria; Nahum, of El-Kosh, a place whose situation is unknown. As for Jonah, this prophet forms an exception, which passion might have caused them for the moment to lose sight of, and which, if it had been objected to the rulers, would have been put aside by them as an isolated fact which proved nothing against the principle that Galilee had been, and still was, the refuse of the theocracy. The present ἐγείρεται, *ariseth*, adopted by Tischendorf (ed. 8), has the same signification as the perfect, rightly understood. It relates to the idea, the principle. Bäumlein so strongly feels the grammatical necessity of this meaning, that he understands by προφήτης the prophet in an absolute sense, the Messiah: The Messiah ariseth not from Galilee,—a meaning naturally impossible.

The Narrative of the Woman taken in Adultery.—vii. 53–viii. 11.

Three questions arise with respect to this paragraph: Does it really form part of the text of St. John's Gospel? If not, how was it introduced therein? and, What are we to think of the truth of the narrative itself?

[1] Why does Meyer, who answers the first objection by appealing to iv. 44 (a far from identical case), take no notice of the second?

The most ancient testimony in favour of this passage, is the use made of it in the *Apostolic Constitutions* (i. 2, 24) to justify the employment of mild measures towards the *pœnitentes* in ecclesiastical discipline. This apocryphal work seems to have received its definitive form towards the close of the third century. If, then, this passage is not genuine, its interpolation in this Gospel must reach as far back as the third or second century. The Fathers of the fourth century (Jerome, Ambrose, Augustine) admit its genuineness, and think that it was omitted in some documents by men weak in faith, who feared lest "their wives should make immoral inferences therefrom" (Augustine). Certain Mss. of the *Itala* (*Veronensis, Colbertinus,* etc.) from the fourth to the eleventh century, the *Vulgate,* the *Syriac* tradition of Jerusalem, the Mss. D F G H U Γ Π from the sixth to the ninth century, and more than three hundred Mnn. (Tischendorf), read this passage, and leave it unmarked by any sign of doubt. On the other hand, it is absent from the Peshito and two of the best Mss. of the *Itala,*—the *Vercellensis* of the fourth, and the *Brixianus* of the sixth century. Tertullian, Cyprian, Origen, and Chrysostom do not mention it. ℵ A B C L T X Δ of the fourth to the ninth centuries, and 50 Mnn. (according to de Wette) entirely omit it (L and Δ leaving a blank space); E M Λ and 45 Mnn. mark it with signs of doubt. Lastly, in some documents it is transposed; one Mn. placing it after vii. 36, ten others at the end of this Gospel, and four in the Gospel of St. Luke, after ch. xxi. Euthymius regards it as a useful *addition;* Theophylact omits it.

1. In such a state of things, it is impossible to regard the omission of this passage in so large a number of documents as purely accidental. If it is genuine, it must of necessity have been purposely omitted, and for the reason supposed by some Fathers. But at this rate, how many other deductions may not have been made from the N. T.! And would such licence have been suffered with respect to a text decidedly recognised as apostolic?

2. Besides, there are very considerable variations in the text in those documents which admit this passage, sixty various readings being found in these twelve verses. Griesbach distinguishes three entirely different texts: the ordinary text, that of D, and a third resulting from a certain number of Mss. No genuine apostolic text has ever undergone such alterations.

3. How does it happen that the entire passage is so variously placed in the documents: after vii. 36, in Mn. 225; at the end of St. John's Gospel, in 10 Mnn. and several copies of the Armenian translation; at the end of Luke xxi., in 4 Mnn.; not to speak of Mss. and Vss. which place it between the seventh

and eighth chapters of St. John? Such hesitation is equally unexampled in the case of a genuine apostolic text.

4. The style does not exhibit the Johannean stamp, but rather manifests the synoptic characteristics. The οὖν, the most frequent form of transition with St. John, is entirely absent, and replaced by δέ (eleven times). The expressions: ὄρθρου (John uses πρωΐ) πᾶς ὁ λαὸς, καθίσας ἐδίδασκεν, οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, have no parallels in St. John, and recall synoptic forms. Whence, then, should these subtle differences arise if the passage were genuine?

5. The preamble, vii. 53, presents, as we shall see, no exact meaning, but is suspiciously amphibological.

6. Lastly, there is an utter want of harmony between the spirit of this narrative and the context of St. John. In the latter, the salient feature is the testimony which Jesus bears to Himself, and the position of faith or unbelief in Him occupied on this occasion by His hearers. From this point of view, the narrative of the woman taken in adultery can only be regarded as a digression. It is no sooner omitted than the connection between the testimony which precedes and that which follows is perfectly evident. It is expressly marked by the πάλιν, *again*, of ver. 12, which is unmeaning except as connecting the new statement of viii. 12–20 with that of the great day of the feast, vii. 37 sqq.

The genuineness of this passage is also no longer admitted but by a small number of Protestant exegetes (Lange, Ebrard, Wieseler), by the Catholic expositors (Hug, Scholz, and Maier), and by some opponents of the genuineness of the Gospel, who have made a weapon of the internal improbabilities of the narrative (Bretschneider, Baur). So early as the times of the Reformation it was considered not genuine by Erasmus, Calvin, and Beza, and was subsequently expunged by Grotius, Wetstein, Semler, Lücke, Tholuck, Olshausen, de Wette, Baur, Reuss, Luthardt, Ewald, Hengstenberg, Lachmann, Tischendorf, etc. Hilgenfeld, in his *Introd. to the N. T.*, persists in defending it. According to this scholar, the evidence in its favour is preponderant; but it transports us, he says, after the first day to the middle of the feast, which is the time when the following scenes occurred; and finally, that it is exacted by the saying viii. 15. Such reasoning needs no refutation.

How, then, was this passage introduced into St. John's Gospel?

Hengstenberg attributes the composition of this narrative to some believer hostile to Judaism, who intended to represent under the image of this woman, degraded by man but restored by Jesus, the Gentile world in a state of grace. He thinks

that its author, to give more credit to this fiction, inserted it with a preamble in the text of this Gospel, and that it was afterwards admitted into a certain number of copies. We shall discuss the objections raised by Hengstenberg to the internal veracity of this narrative. As for the transition vii. 53, it would be indispensable, even if the interpolation had been made without fraudulent intention.

It seems to me more natural to regard this passage as an editorial introduction of some ancient tradition. A copyist may first have added it in the form of a marginal annotation to his Ms., whence it may have subsequently entered the text of Mss. derived from this document. Eusebius relates (*H. E.* iii. 40) that the work of Papias contained "the history of a woman accused before the Lord of numerous sins, a history contained also in the Gospel of the Hebrews." Meyer, relying on the expression: "*numerous sins*," used by this Father, casts a doubt upon any connection between the narrative in question and that of Papias. But the exhortation of Jesus: *go and sin no more*, does not refer to a single act of sin; and it seems to us very difficult not to recognise in the history spoken of by Eusebius that included in the paragraph, John vii. 53–viii. 11. It was undoubtedly placed as a note, by some reader of Papias or of the Gospel of the Hebrews, at first after the collection of the Gospels, and consequently at the close of St. John, which generally stood last (hence its place in 10 Mnn.). A more fitting position was subsequently sought for it within the Gospel history itself. Some inserted it here because, as an example of the machinations of the rulers, it combined naturally enough with the account of the sitting of the Sanhedrim, vii. 45 sqq., and prepared for the saying, viii. 15: *I judge no man.* Others assigned it a position after Luke xxi. 38, a passage to which it presents a tolerably striking analogy (compare especially vv. 1 and 2 of John with this verse of Luke). Thus it also formed the close of that series of tests to which first the Sanhedrim, and then more especially the Pharisees and Sadducees, subjected Jesus on that memorable day during the last week of His life. If this be the case, this narrative must be ranked among those extra-scriptural facts preserved by the oral tradition of primitive times.

Holtzmann supposes that this section originally formed part of the work which was, according to him, the source of the three synoptic Gospels (A, or the pretended primitive Mark), and was omitted by the Synoptists on account of the scandal produced by the manner in which the crime of adultery was treated in it. He further considers that it was, on the other hand, admitted into the Gospel of the Hebrews, and thence found access to different places in our Gospels. But he offers

no explanation as to how so complete a change took place in the feelings of the church, nor how so unanimous a rejection was so soon succeeded by so general a restoration. Our explanation is, we think, more natural, and far less hypothetical.

The only question which now remains, is as to whether this narrative is the true tradition of a fact which actually occurred, or a legend without value. A detailed consideration of the passage can alone furnish the answer. We subjoin the passage, marking only the chief various readings.

vii. 53–viii. 11. "*And every one went away*[1] *to his own house. But Jesus went away to the Mount of Olives. And at daybreak He returned*[2] *to the temple, and all the people*[3] *came unto Him;*[4] *and He sat down, and taught them.*[5] *Now the scribes and Pharisees bring*[6] *unto Him a woman taken*[7] *in adultery;*[8] *and when they had set her in the midst, they say unto Him,*[9] *Master, this woman was taken in the act*[10] *of committing adultery. Now, in the law, Moses commanded*[11] *us to stone*[12] *such: but thou,*[13] *what sayest thou? This they said, tempting Him, that they might be able to accuse Him.*[14] *But Jesus stooped down, and with His finger wrote upon the ground.*[15] *As they continued asking Him, He lifted Himself up,*[16] *and said unto them, Let him that is without sin first*[17] *cast a stone at her. Then He again stooped down, and wrote on the ground.*[18] *They having heard this,*[19] *and being reproved by their conscience,*[20] *went out*[21] *one by one,*[22] *beginning at the oldest, unto the last,*[23] *and Jesus was left alone, with the woman standing*[24] *in the midst. Then Jesus, lifting Himself up,*[25] *and seeing no one but the woman,*[26] *said unto her, Woman,*[27] *where are thine accusers?*[28] *hath no one condemned*

[1] D M S Γ: επορευθησαν. U: απηλθεν. Λ: απηλθον.

[2] D: παραγινεται. U: ηλθεν. Mnn.: παρηλθεν.

[3] G S U Mnn.: οχλος.

[4] 5 Mjj. omit προς αυτον.

[5] D, 6 Mnn. omit the words και . . . αυτους.

[6] Others: φερουσι, προσηνεγκαν.

[7] E G H K: καταληφθεισαν. D: ειλημμενην.

[8] D: επι αμαρτια.

[9] E G H K: πειραζοντες. D: εκπειραζοντες αυτον οι ιερεις ινα εχωσιν κατηγοριαν αυτου.

[10] U: ταυτην ευρομεν επ' αυτοφωρω.

[11] D: επειλησεν.

[12] D M S U Λ: λιθαζειν. Mnn.: λιθαζεσθαι.

[13] D: συ δε νυν.

[14] S U: κατηγοριαν κατ' αυτου. D M omit the words τουτο . . . αυτον.

[15] E G H K, 90 Mnn. add μη προσποιουμενος.

[16] D M S Vss.: ανεκυψεν και. U Λ: αναβλεψας.

[17] E G H: πρωτον.

[18] U: ενος εκαστου αυτων τας αμαρτιας.

[19] D: εκαστος δε των Ιουδαιων.

[20] D M U Λ Mnn. Vss. omit the words και . . . ελεγχομενοι.

[21] L: εξηλθεν. M: ανεχωρησαν.

[22] D omits εις καθ' εις.

[23] E G H K M Vss. omit εως των εσχατων. D reads ως τε παντας εξελθειν.

[24] All the Mjj.: ουσα instead of εστωσα.

[25] Λ, Mnn.: αναβλεψας.

[26] D M S omit the words και . . . γυναικος. U Λ replace them by ειδεν αυτην και.

[27] D E F G H K Vss. omit η γυνη. M S U Λ: γυναι.

[28] 8 Mnn. and Augustine omit the words που . . . σου (there are various other readings).

thee? She said,[1] *No one, Lord. Jesus said unto her, Neither do I condemn*[2] *thee: go,*[3] *and sin no more."*[4]

Ver. 53. Does the expression: *every one went away*, refer, as would seem most natural from the context, to the departure of the members of the Sanhedrim to their homes after the meeting, vii. 45–52? In this case the remark is an utterly idle one. Or does it relate to the whole people who, after the termination of the feast, would leave the temple and return to their homes? This sense is the more probable, and is perhaps that which the verse possessed in the text from which this narrative was separated. But nothing in the context of St. John leads to such a meaning of the word: *every one*, and hence we have a manifest proof of interpolation by another hand.

viii. 1 and 2 are analogous, both in form and matter, with the synoptic narrative. Comp. Luke xxi. 38.

Vv. 3, 4. Γραμματεῖς, the scribes, is an ἅπαξ λεγόμενον in St. John, and synoptic in style. Besides, it is doubtful whether the scribes would at this period have submitted such a question to the decision of Jesus, and have thus conceded to Him so much authority in the eyes of the people. Comp. vii. 26.

Ver. 5. Stoning was only commanded by Moses for unfaithfulness in a *betrothed* virgin (Deut. xxii. 23, 24); the kind of death was not prescribed in the case of an adulterous *wife* (Lev. xx. 10). According to the Talmud, when the penalty was not specified, the law meant, not stoning, but strangling. Are we then (with Meyer) to regard this woman as unfaithful to her vows of betrothal, or (with Tholuck and Ewald) to admit, in opposition to the *dicta* of the Talmud, that where the law was silent the penalty of stoning was employed, or to acknowledge an error in the narrative, by the substitution, on the part of the narrator, of the term *to stone* for the more general expression *to put to death?* The supposition of Meyer seems forced, and the idea of an error in the narrative improbable. The second supposition, on the contrary, is confirmed by comparing Ex. xxxi. 14 and xxxv. 2 (where the penalty of death is attached to the violation of the Sabbath) with Num. xv. 32–34, where this penalty is, in a particular case, and without explanation, inflicted under the form of stoning.

Ver. 6. In what did the snare consist? Many (Aug., Luth., Calv.) explain it thus: If Jesus had answered that she should not be stoned, He would have contradicted Moses, and might therefore have been accused before the Sanhedrim as a false prophet; if He had commanded to stone her, He would have been denying His usual principle of showing mercy to sinners.

[1] D: κακεινη ειπεν αυτω.
[2] E F G K Mnn.: κρινω.
[3] D: υπαγε.
[4] D M U Vss. add απο του νυν before αμαρτανε.

But this second alternative could not have exactly given rise to any *accusation*. Others (Euthym., Thol., Hengstenb.) say that they certainly expected an answer on the side of clemency, and consequently in opposition to the Mosaic statute. But if this were so, there was really no snare, except in the case of a negative answer. Hug and Meyer think that if He had replied in the negative He would have contradicted Moses; if He had answered agreeably to Moses, He would have come into collision with the Roman law, which did not punish adultery with death. But the Romans did not impose their own legislation upon the provinces; and the snare, resulting in a purely juridical conflict between the two codes, would not have involved any principle sufficiently popular to do serious damage to the cause of Jesus. The solution seems to me very simple. Had Jesus replied: Moses was in the right, stone her, they would have gone to Pilate, and accused Him of encroaching on the rights of the Roman authority, which here, as in all conquered countries, had reserved to itself the *jus gladii*. If He had answered: Do not stone her, they would have defamed Him before the people, and accused Him before the Sanhedrim as a false Messiah; for the Messiah was to restore the supremacy of the law. It was precisely the same combination as when the question concerning paying tribute to Cæsar was proposed to Him (Luke xx. and its parallel passages). Luthardt explains this verse exactly as we do: "Jesus seemed forced to occupy a position opposed either to the law or to the Roman authority." Meyer objects that even an affirmative decision on the part of Jesus would have left the right of *execution* by the Romans unchallenged. But it would have been very easy, in bringing the accusation before Pilate, to make no account of this distinction, and to represent the decision as a summons to instant execution, for this was precisely the character of stoning.—The act of Jesus, after this question (His writing on the ground), is not, as generally understood from certain examples derived from Greek authors and Rabbis, simply a means of isolating Himself, or of testifying His indifference to the question proposed. Hengstenberg justly objects to this explanation, that it makes the act of Jesus a mere piece of acting, incompatible with His moral dignity. If Jesus seemed to be writing, He must have actually written. And what He wrote naturally was, as it seems to us, the saying which He immediately afterwards uttered (ver. 7); the first part, when He stooped down and wrote for the first time (ver. 6); the second, when He again assumed this attitude (ver. 8). By *writing*, Jesus alluded to the office of judge, which His adversaries were at that time attributing to Him. For a judicial sentence is not only pro-

nounced, but written; and this saying of Jesus deserves the name of sentence in a twofold sense, as being at once a condemnation of the accusers and an acquittal of the accused.

Vv. 7, 8. The wonderful art, combined with simplicity, displayed in the answer of Jesus (ver. 7), consists in its removal of the question from the judicial sphere, in which His adversaries had placed it, to that moral province beyond which He did not for the present care to extend His authority; comp. Luke xii. 14. A judge may certainly, in his judicial capacity, both judge and condemn, though himself also a sinner. But such was not at this time the position of our Lord, who was not invested with the office of judge. Nor was it the position of those who proposed this question. For them to have any claim to constitute themselves the representatives and executors of the justice of God, they ought to resemble Him, at least, by the purity of their lives. It is evident that this answer assumes, as was actually the case, that the theocracy was subjugated, and deprived of its ancient constitution.—Expositors who, like Lücke, Meyer, and many others, restrict the application of the term, *without sin*, to adultery, or to impurity in general, strangely weaken the thought. For is it not said: *Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all* (Jas. ii. 10)? The skill of the answer consists in the manner in which it disarmed the self-constituted judges of the woman, without in the slightest degree impugning the Mosaic ordinance. The law remains unaltered, only there is no one to carry it into execution.

Ver. 9. If the Pharisees had been sincere in their indignation against the crime of the accused, they would now have taken her to the lawfully constituted judge. Their departure was a tacit avowal both of their malicious design in coming and of their defeat. Πρεσβύτεροι is not here the name of an office, but means *the eldest*, who, as the most venerable representatives of public morality, were at the head of the party; ἔσχατοι does not signify the youngest, or the lowest in social position, but those *who went out* last.

Vv. 10 and 11. This result attained, Jesus gives the woman to understand by the οὐδὲ ἐγώ, *nor I*, that there was nevertheless One there who, even by the rule laid down (ver. 7), might have really lifted the first stone, if He had thought well to do so, but who renounced this right through the charitable desire of giving her the opportunity of returning to the right way: *Go, and sin no more.* The saying of Jesus to this woman must not be confounded with a positive declaration of forgiveness, like that found Luke vii. 48 and 50. She had not, like that contrite sinner, come to Jesus in faith, and He simply granted

her time to repent and believe. It was a declaration of sufferance, not of justification. Comp. Rom. iii. 24, 25 (πάρεσις).

Thus vanish, as it seems to us, all the moral inconsistencies which Hengstenberg claims to find in this narrative, which is in every respect worthy the wisdom, holiness, and goodness of Him to whom it is attributed. It seems to be at the foundation of that sublime passage in which St. Paul, placing himself under the ægis of Christ, defies, in a still more elevated sense, the whole universe: Who is he that accuseth? who is he that condemneth? (Rom. viii. 33, 34.) It could no more have been invented than any other feature in the inimitable life of Christ. Its internal characteristics place it chronologically at the same epoch as other similar facts related by the Synoptists, viz. immediately after the triumphal entry (Luke xx.; Matt. xxii., etc.). Before that day we can hardly understand so explicit a recognition of the authority of Jesus on the part of the Sanhedrim.

2. *Jesus the Light of the World.*—viii. 12–20.

We have in this passage, 1st, a testimony (ver. 12); 2d, an objection (ver. 13); 3d, the answer of Jesus (vv. 14–19); 4th, an historical notice (ver. 20).

Ver. 12. "*Then again Jesus spake to them, saying, I am the light of the world: he that followeth me shall not walk*[1] *in darkness, but shall have*[2] *the light of life.*"—If we were to retain in the text the narrative of the woman taken in adultery, ver. 12 would have to be connected with the words of ver. 2: *and He sat down and taught them.* But the πάλιν, *again*, seems rather to announce a second testimony analogous to that of vii. 37 sqq. The true sense, then, of these first words is as follows: Jesus, after having thus applied to Himself one symbol, again spoke for the purpose of applying to Himself a second. St. John does not tell us whether this new address was delivered on the same day as the preceding; nothing in the text obliges us to decide to the contrary, nor are the arguments in favour of the supposition decisive.—The term ἐλάλησε, *He said*, indicates a less solemn tone and attitude than the expressions: *He stood and cried*, of vii. 37. It is a continuation and completion of the preceding address,—a circumstance which would

[1] T. R. with D E, etc., περιπατησει. ℵ B Γ, etc., περιπατηση.

[2] ℵ e read εχει instead of ἕξει.

seem to speak in favour of the identity of the day. In any case, however, we may say, with Luthardt, that "the historic thread, which the author was concerned to preserve, was anything but one of days and hours."

On what occasion, then, did Jesus designate Himself the Light of the World? Hug and others have thought that He was alluding to the two great candelabra which were lighted in the evening during the feast in the court of the women, and whose light, according to the Rabbis, shone all over Jerusalem. This ceremony was of a very noisy kind. A sacred dance, in which grave men participated, took place around the candelabra; the temple was filled with the sound of singing and musical instruments, and the festivity was prolonged till daybreak. The celebrated Maimonides states that this ceremony took place on each evening during the feast, which would agree with the explanation of Hug. But the Talmud only mentions its occurrence on the first evening; on which account Vitringa and other commentators have endeavoured rather to connect this saying with some passage from the prophets, which might have been read in the temple during the day, *e.g.* with Isa. xlii. 6, "*I will give thee for a covenant of the people, for a light of the Gentiles.*" Comp. also Isa. xlix. 6, 9. It is not, however, certain whether regular readings from the O. T. took place in the temple; and even the existence of a synagogue within the sacred enclosure is doubtful (see Lücke). Jarchi speaks only of a synagogue "situated *near* the court, upon the temple mountain." Those commentators who adopt the idea of an allusion to the candelabra of the temple seem to me to commit the same error which we pointed out in the explanation of the preceding testimony. Thinking only of the ceremony as it was celebrated in the times of our Lord, they forget what is far more important, viz. the miraculous and gracious act of which this ceremony was but the memorial, and which would certainly be, in the view of Jesus, the essential matter. Of what importance to us are these candelabra, and consequently the question whether they were lighted on one or on each evening during the feast? That which really concerns us is the meaning of the feast of Tabernacles, which the people had met to keep. This feast was designed to commemorate the favours they had received

from God during their sojourn in the wilderness. Hence the booths of foliage. Now among these favours, the two chief were the water from the rock and the pillar of fire. Jesus had just applied to Himself one of these types. He now appropriates the other (hence the *πάλιν*, ver. 12). It was thus that Jesus kept the feast of Tabernacles, transferring it in some sort to His own person. Israel, however, was from henceforth to be the *κόσμος*, the whole world, just as in ch. vi. Jesus was the manna, not for the multitude only, but for the whole human race, and in vii. 37 the living water for *whosoever* thirsteth.—We have already explained, i. 4 and iii. 19, the term *light;* it is the perfect revelation of moral good.—The expression: *he that followeth me shall not walk . . .*, refers not, as some have thought, to the torch dance which took place in the court, but to the wandering of Israel in the wilderness. They arose, advanced, stopped, encamped at the signal of the fiery cloud. With such a guide, the travellers knew no darkness. In like manner is the natural darkness of human life dispersed for the man who has received Jesus into his heart, and who, at every step which he has to take, begins by looking to Him and seeking in Him the revelation of holiness, that only substantial truth. It is truth of this kind, essentially vital truth, that Jesus means by the *light of life.* The future *περιπατήσει* in the Received Text is probably a correction to suit *ἕξει.* The aor. conjunctive (*οὐ μὴ περιπατήσῃ*) is found in many passages (*e.g.* x. 5), followed, as here, by the fut. indic. The form *οὐ μή* is used because of the natural mistrust of the heart: There is no fear, whatever the obscurity around and within, that he will still be constrained to walk in darkness.—*Ἕξει*: he shall possess within.

The deep-lying connection between this and the preceding testimony is brought out by that saying of the prologue (i. 4): *In Him was life, and the life was the light of men.*—In vii. 38, Jesus presented Himself as the life (*ὕδωρ ζῶν*); in viii. 21, He offers Himself as the light which emanates from life. With respect to the manner in which man must respond to these divine offers, the mere receptivity of faith is more brought out in the first passage (*shall drink*); the activity of practical obedience in the second (*shall walk*).

Ver. 13. "*The Pharisees therefore said unto Him, Thou*

givest testimony to thyself; thy testimony is not true."—Lücke infers from the words: *the Pharisees,* that the pilgrims had already left Jerusalem,—an inference quite unnecessary, for Pharisees might have been found among the front ranks of His hearers, even while the multitudes who came up to the feast were still present.—The last words: *is not true,* do not here signify: is false, but rather is not sufficiently attested, not worthy of faith. His opponents seemed intimidated, and only raised a question of form. In support of their objection, they could even allege His own admission, ver. 31. In His reply, Jesus began with the main question, to return subsequently to the question of form, vv. 15, 16.

Ver. 14. "*Jesus answered and said unto them, And even if I bear testimony of myself, my testimony is true: because I know whence I came, and whither I go; but*[1] *you, ye do not know whence I come, nor*[2] *whither I go.*"—Jesus here claims His true position, which He had voluntarily given up by the saying of ver. 31. The rupture between Himself and His hearers being now further developed, He asserts Himself more positively. Two things are guaranteed by the perfect holiness of Jesus—first, the truthfulness of His words; and then the absence of any internal illusions concerning His Person. Illusions are the fruit of pride. If, then, Jesus is holy,—and He here starts from this supposition, which He regards as a concession extorted by the power of fact from the conscience of His opponents,—His testimony to Himself is accompanied by guarantees which are wanting to that given to themselves by other men.—The term οἶδα, *I know,* designates that constantly clear, unobscured consciousness which He had of Himself, and which testified at once to the place whence He came and whither He would return. That place was heaven. Jesus had direct consciousness of Himself as a Being coming from above and returning thither, to whom earthly life was consequently only a transition from heaven to heaven. Christianity is entirely based upon Christ's consciousness of Himself, and it is the heroism of faith to rest upon the extraordinary testimony which this Being gave to Himself.—

[1] ℵ F H and K omit δέ.

[2] We translate according to the reading ἤ in B D K T U X and Δ. T. R. reads καί, after ℵ E F G H L and many Mnn.

The words: *as for you, ye know not,* do more than state a fact; they include also a reproach. For they too, had their minds been but a little open to receive it, might have known. In the perfectly holy character manifested in Jesus, every upright mind may discern the divine nature of His origin as well as of His destination.—The disjunctive particle ἤ, *nor,* in the second proposition (see the critical note), is more emphatic than the mere καί, *and,* in the first: As for Jesus, He adds knowledge *to* knowledge; hence the *and.* But as for them, whether they are questioned on one point *or* on another, they will always show the same ignorance; hence the *nor.*

Vv. 15, 16. "*You judge after the flesh; I judge no one. And yet if I judge, my judgment is true;*[1] *because I am not alone, but I and the Father that sent me.*"[2]—The objection brought forward by the Pharisees, ver. 13, actually contained a judgment against the claims of Jesus. By it they treated Him as an ordinary man, as a sinner like themselves. It is this with which Jesus reproaches them in the words *you judge after the flesh. The flesh* does not here designate the veil drawn over the eyes of one who judges falsely, but rather, according to the article τήν, the apparent weakness of Him who is falsely judged, by reason of which He is not, at first sight, distinguished from other men. But the first meaning is naturally included in the second; for the Jews, if more spiritually-minded, would certainly have recognised in Jesus a Being of a higher nature, and would have assigned to Him in the midst of humanity a place by Himself. That superficial appreciation on their part, of which Jesus found Himself the object, made Him sensible of the contrast now presented. While these blind ones, with perfect confidence in their own lights, and without taking counsel with a Higher Intelligence, allowed themselves to judge Him, He, the Incarnate Light, judged no man in this manner. Thus they who were ignorant, allowed themselves to judge, while He who knew, denied Himself this right. And yet it cannot be denied that Jesus judged also; as He declared that He did in ver. 16. Much pains have been expended in

[1] T. R., with 12 Mjj. (ℵ Γ Δ, etc.) and almost all the Mnn., reads ἀληθής, while B D L, T X read ἀληθινή.

[2] ℵ and D omit πατηρ after ὁ πεμψας με.

explaining this contradiction. The word: *no man*, has been paraphrased as: no man *after the flesh* (Cyril); or: no man *as you judge me* (Lücke); or: no man, *now*, as opposed to the judgment to come (Augustine, Chrysostom);[1] or again: no man, with pleasure, with delight (Tholuck, de Wette). The passage has been explained: My present *office* is not to judge, but to save; and if I do *exceptionally* judge, it is only those who will not allow themselves to be saved (Calvin, Beza, Meyer, Astié; Luthardt, with slight variations). To judge is a *result* of His mission, not its *aim*. Luthardt: If my testimony is, through the unbelief with which it is received, converted into judgment, it is then a true judgment, because it is exercised in communion with the Father. But the notion of such *exceptional* judgments is excluded by the word οὐδένα, *no man*, of ver. 15; and all these explanations seem to me either to weaken the sense of the expression used, or to introduce ideas not contained in the text. The solution really consistent with the context is indicated by Storr in translating ἐγώ, *I*, by: I alone, and is very clearly shown by St. John himself in ver. 26. What Jesus blamed the Jews for was, that they thought themselves competent to decide upon the person and mission of Jesus *by themselves*, without consulting One greater. It was *they* by themselves who judged (ὑμεῖς, *you*): As for me, says Jesus, so far as I am left to myself, reduced to my human individuality, isolated from my Father, I judge not. We have here the same idea under a negative, as at ver. 30 under an affirmative form: *As I hear, I judge*. The accent is there on the pronoun ἐγώ, *I*, emphasized and placed in relief by its position in the sentence; and this is the reason that Jesus can, without contradiction, add, ver. 16: and yet if I judge. When He judges, it is not actually *Himself* who judges, for He only delivers to the world the sentence of the Father; He is not therefore the author of the sentence, but confines Himself to the announcement of what the Father has dictated.—The Received reading, ἀληθής, is certainly better suited to the context than the Alex.

[1] Hilgenfeld, *Einleit.* p. 728, concludes from this verse that the fourth Gospel rejects all *external judgment*, and makes "the reign of the Spirit end directly at the last day." Such conclusions are arbitrary, and make the writer contradict himself.

variation, *ἀληθινή*: Jesus does not mean to say that in such cases the sentence which He delivers is a *real* sentence, but that it is a *true* one,—that is to say, one fully worthy of faith,—thus returning to the point whence He started, viz. the truthfulness of His testimony to Himself. In this respect a question of form was proposed to Him, and He solved it by recurring to an article of the code:

Vv. 17, 18. "*And it is, moreover, written*[1] *in your law, that the testimony of two men is true. I am one that bear witness concerning myself, and the Father that sent me beareth witness of me.*"—The Mosaic law required at least two or three witnesses to make a testimony valid (Deut. xvii. 6, xix. 15). Jesus declared that He satisfied this rule, because the Father united His testimony to that which He bore of Himself. Where the fleshly eye saw but one witness, there were in reality two. It is usual to refer this testimony of the Father to miracles, in accordance with v. 36. But ver. 16 sets us on the road to a far more profound explanation. Jesus was here describing an inward fact, applicable both to the judgments He pronounced on others and the statements by which He testified to Himself. He was aware that the knowledge which He possessed of His origin and mission was not based upon that ordinary phenomenon, of purely psychological character, philosophically called the fact of consciousness. He felt that it was in the light of God that He contemplated and knew Himself. He knew, moreover, that the testimony by which He manifested His inward feeling bore, in the eyes of all who had a sense for the perception of Deity, the seal of this divine attestation.[2] In the expression, *your law*, the

[1] ℵ reads *γεγραμμενον εστι* instead of *γεγραπται*.

[2] An anecdote may perhaps better explain this saying of Jesus than any commentary. About 1660, Hedinger, chaplain to the Duke of Wurtemberg, took the liberty of censuring his sovereign, at first in private, but afterwards in public, for a serious fault. The latter, much enraged, sent for him, resolved to punish him. Hedinger, after seeking strength by prayer, repaired to the prince, the expression of his countenance betokening the peace of God, and the feeling of His presence in his heart. The prince, after beholding him for a time, said: "Hedinger, why did you not come alone, as I commanded you?"—"Pardon me, your Highness, I am alone." The duke persisting with increasing agitation, Hedinger said: "Certainly, your Highness, I came alone; but I cannot tell whether it has pleased God to send an angel with me." The duke dismissed him unharmed. The vital communion of this servant of God with his God was a sensible fact, even to one whom anger had exasperated.

opponents of the genuineness of this Gospel find a proof of the Gentile origin of its author. M. Reuss, without going so far, explains it by the spirit of this Gospel, which aims at nothing less than a lowering and almost a degradation of the old dispensation. We have already seen, at the close of ch. v., what such statements are worth. The fact is, that Jesus, in thus expressing Himself, simply acted in accordance with the exceptional position which He claimed throughout this whole section. As He never said *our Father*, not even when addressing God in prayer, but *my* Father or *your* Father (see xx. 17), because God is not His Father in the sense in which He is ours, so neither can He say *our* law, for it would be incompatible with His dignity to include His relation and that of the Jews to the Mosaic institutions in a common epithet. Who does not feel that He could not, without derogating from that dignity, have said, vii. 19, Did not Moses give *us* the law? Jesus felt Himself infinitely above all Jewish law, and even when His submission thereto was complete, His moral life was independent of it.—The word *men* is not found in the Hebrew text; perhaps the contrast between ordinary men, and the divine character of those two exceptional witnesses mentioned ver. 18, may have suggested this addition to our Lord. It is evident that, under this judicial formula, He expressed in reality the same notion as when He spoke, ver. 16, of the inward certainty of His testimony. The idea of this whole passage is: Since you demand a guarantee of what I say of myself, I will give you one: It is in God that I know myself, as it is also in Him that I know and judge you. It is in virtue of this divine light, which shines within Him, and by which also He knows others, that He is the *light of the world* (ver. 12).

The internal fact to which Jesus referred when He thus expressed Himself, was certainly not of a nature to be understood by all; hence,—

Ver. 19. "*Then said they unto Him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if you had known me, you would have known my Father also.*"—All these addresses are of so transcendent a nature, that they seem like monologues in which Jesus repeatedly grasps the treasures stored up within Himself, and displays them to us. Could any

of His disciples, with the exception of St. John, penetrate their meaning? And did not even he sometimes recall them as enigmas which the future would solve? How many are there who now, in this noonday of Christianity, understand what St. Paul says (Rom. vii. 16) of the inward witness of the Spirit? Hence the question of the hearers does not, as Reuss affirms, betray anything which makes it impossible to admit it. Jesus spoke of a second witness; but if His testimony is to be received, He must be seen and heard. How otherwise could they know that they had not a mere dreamer or impostor to deal with? Luthardt says: It is as though they meant to say that any deceiver could also appeal to God. The meaning then, as it seems to us, is: If it is God of whom thou art speaking, let Him make Himself heard; if it is any one else, let him be seen. The answer of Jesus signifies that He cannot possibly comply with this demand. God cannot be perceived by the senses; and had they possessed the spiritual organ needed to discern God manifested in Jesus, they would not have said: Where is He? Comp. xiv. 10.

Ver. 20. "*These words spoke Jesus as He taught near the treasury in the temple:*[1] *and no one laid hands on Him; because His hour was not yet come.*"—The position occupied by the words ταῦτα τὰ ῥήματα, *these words,* at the beginning of the sentence, gives them an emphatic meaning: words of such importance. Even the remembrance of the locality in which they were uttered remained engraven on the mind of the evangelist. The term γαζοφυλάκιον, *treasury,* probably designates, by reason of the preposition ἐν, *in,* the place in which were deposited the sums collected for the maintenance of the temple and all other pious purposes. Mark xii. 14 and Luke xx. 1 show that even the thirteen trunks or chests of brass for the reception of the gifts of worshippers were properly called by this name. These were placed in the court of the women, and each bore an inscription indicating the use to which the money placed therein was devoted. It was opposite that destined for the poor that Jesus was sitting when He saw the widow cast in her mite. Probably the apartment called the *treasury* was that in which the sums collected in these trunks were kept, and was near at

[1] ℵ omits διδασκων εν τω ιερω.

hand. Hence this locality was almost contiguous to the hall in which the meetings of the Sanhedrim were held, between the court of the women and the inner court (Keil, *Handb. der bibl. Archäol.*, pt. 1, p. 146, note 13). This latter circumstance accounts for the importance which the evangelist attaches to the mention of the locality. It was, in some sort, under the eyes and ears of the assembled Sanhedrim (vii. 45-52) that Jesus was teaching when He uttered these sayings. The words, *in the temple,* serve to bring out the sacred character of the place referred to: in the treasury, in the very midst of the temple at Jerusalem! The *and* which follows evidently acquires the sense of: *and nevertheless.* If there was a place in which He was under the hands, and apparently at the mercy of His enemies, it was here; but their hands were still paralysed by their consciences and by public opinion.

3. *It is I.*—viii. 21-29.

Jesus had just applied to Himself two special types which the feast naturally commemorated. The testimony which follows is a more general statement concerning His mission, and one which recapitulates and completes the two which precede it.

Vv. 21, 22. "*Then said Jesus unto them again,*[1] *I go my way, and ye shall seek me, and ye shall die in your sin: whither I go, ye cannot come. Then said the Jews, Will he kill himself? for he saith, Whither I go, ye cannot come.*"—The *then* seems to refer to the liberty which Jesus continued to enjoy (ver. 20), notwithstanding His preceding declarations. There is nothing to prevent our admitting that this fresh testimony was delivered during the same day, the last and great day of the feast. This supposition is also in accordance with the grave and solemn tone of the following discourse. It was the last time that Jesus was present in the midst of His assembled people, before that feast at which He was to shed His blood for them. When to-morrow should come, this multitude would have dispersed to all parts of the world.

[1] ℵ: ελεγεν ουν instead of ειπεν ουν παλιν.

Ver. 21 warns His hearers of the importance of this hour. Jesus, and in Him the Messiah, will be with them but a little longer. When once their rejection of Him is consummated, heaven, to which He is about to return, will be closed against them, and perdition alone will remain. This declaration is a more emphatic repetition of vii. 33, 34. The *seeking* of the Jews, as Meyer says, is not the seeking of faith; it will be but a desire for external deliverance. Ἐν τῇ ἁμαρτίᾳ ὑμῶν, *in your sin*, indicates the state of internal depravity, and consequently of condemnation, in which death will surprise them, and from which Jesus alone could have delivered them. Hengstenberg and others translate: *by* your sins, a rendering of ἐν which is possible, but not so suitable to the plural ἁμαρτίαι, which we have, ver. 24, in a saying exactly resembling this. *Sin* here means the departure of the heart from God, general alienation from Him, and in ver. 24 the particular manifestations of such a disposition. In xiii. 33, Jesus speaks to the apostles of the impossibility of following Him, in the same terms as in the end of this verse; but for them this impossibility will be but temporary (ἄρτι, *at this time*), for He will return to fetch them, xiv. 6. For the Jews, on the contrary, there will be no longer a bridge between earth and heaven; their separation will be consummated by their rejection of Him, without whom no man cometh to the Father (xiv. 6).—The Jews, on their part, and as if they desired in some sort to retaliate, went beyond the answer they had given to His former statement, vii. 35. Then they ridiculed Him as the Messiah of the heathen; now they stigmatize Him as that of the dead. Certainly, they say, if it is to Hades that thou art going, we have no desire to follow thee there. This banter need not be explained by the notion, that a peculiar penalty awaited in Hades those who deprived themselves of life (Josephus, *Bell. jud.* iii. 8. 5).—The imperf. ἔλεγον, *said*, indicates that in these discussions of the Jews with Jesus they persevered in the objections which they brought forward.

Vv. 23–25. "*And He said*[1] *unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. Therefore said I unto you, that you shall die in your sins: for*

[1] ℵ B D L T and X have λέγει instead of εἶπεν.

if ye believe[1] *not that I am . . . you shall die in your sins. They said then unto Him, Who art thou? Jesus saith*[2] *unto them, Exactly what I also declare unto you.*"—An abyss separates heaven, life in God, the home of Jesus, and earth, the life of this world, the natural and moral home of the Jews; and faith in Jesus could alone have bridged over this abyss (ver. 24). The parallelism between the expressions, *from beneath* and *of this world* (ver. 23), does not allow us (as we formerly thought) to include in the former the notion of Hades (ver. 22). The terms, *from beneath* and *from above,* designate only oppositeness of origin and nature; the second antithesis: *of this world* and *not of this world,* adds to this natural contrast that of moral disposition. Neither can be surmounted and reconciled but by faith. The *world* signifies human life, as constituted independently of, and consequently in opposition to, the will of God. The negative form: *I am not of this world,* forcibly expresses the repugnance with which this whole system of human life, destitute of the divine afflatus, inspires Him.

Hence their perdition is, if they refuse to embrace Him, certain, since He alone could have raised them to heaven (ver. 24). The short proposition by which Jesus formulates the contents of faith, *if you believe not that I am,* is remarkable by reason of the absence of any attribute. The whole attention is thus fixed upon the subject: ἐγώ, *I.* I, and none other. According to what precedes, the unexpressed attribute is: He whom you seek and expect, He who alone can deliver you from condemnation, and raise you to heaven; or, in its ultimate analysis, the idea of the Messiah. Many derive the attribute from the verb, and interpret, according to Ex. iii. 14: "that I am that I am;" but this assimilation is authorized neither by the expression itself nor by the context. Hengstenberg, with more reason, compares the expression with Deut. xxxii. 39: See now that I, even I, am He, and there is no god with me (LXX.: ἴδετε ὅτι ἐγώ εἰμι); and Isa. xliii. 10: "that ye may understand that I am He." In both these sayings the understood attribute is evidently: God, the true, the only God, all that you mean when you utter this word, and consequently

[1] ℵ and D read μοι after πιστευσητε.
[2] ℵ and D read ουν after ειπεν.

He in whom is found the complete satisfaction of all your desires. The saying of Jesus has essentially the same meaning, and but for His consciousness of Deity it would be utterly incomprehensible that He should have appropriated to Himself a formula which was, so to speak, the Old Testament sign-manual of Jehovah.

By thus expressing Himself, Jesus evidently declared Himself to be the expected One. He avoided, however, the term Messiah, as subject to too much misunderstanding among the Jews. It was, however, just this term which His hearers desired to extort from Him, and it was with this object that they asked the question: Who art thou? In other words: Have at last the courage to speak out plainly. In fact, an express declaration on this point might have furnished them matter for a capital accusation. The answer of Jesus is one of the passages in this Gospel which has been the subject of a large amount of controversy. Interpretations range under two chief classes: 1st. Those which give to ἀρχή, *beginning*, a *temporal* meaning. Some of these take the sentence in an affirmative sense: What I said to you from the beginning of my teaching (Tholuck and others), or: I am from the beginning, from eternity, what I declare myself to be (Cyr., Fritzsche, Hengstenberg, etc.). But, in the first case, the inversion of τὴν ἀρχήν is very harsh, and the perf. λελάληκα would have suited better than the pres. λαλῶ. In the second, the meaning of ἀρχή would have been utterly impenetrable to the hearers of Jesus, and instead of the term λαλῶ, which bears only on the form, we should have required λέγω, which refers to the contents. Lastly, in both cases, the expression ἐξ ἀρχῆς, or ἀπ' ἀρχῆς, would have been clearer. Others give an interrogative turn to the phrase—*e.g.* Meyer: What I teach you concerning myself from the beginning? (is that what you want to know?). But He was asked *who He was*, not what He taught, and the καί, *even*, with λαλῶ, is thus deprived of any value.—2d. Those which give to ἀρχή a *logical*, and to τὴν ἀρχήν the adverbial meaning: *above all*, or *absolutely*. Undoubtedly this use of the word is unexampled in New Test., though frequent in classical Greek. Luthardt: *Above all*, what I declare unto you; whence it results, that if you wish to know who I am, you have only to begin by well weighing my

testimony concerning my person. This meaning is good; but this *above all* would allude to some other subsequent means of knowing Him which is left uncertain. Lücke: *In general,* how happens it (why is it that) I again speak with you? But the thought is vacant in itself, and relates neither to what precedes nor follows. The meaning which seems to me most probable is that defended by Winer in his *Grammar of the N. T.* (§ 54. 1): Absolutely, what I also declare to you. In other words: What am I? Neither more nor less than my words imply. He appeals to His own testimony as the adequate expression of His nature. They have only to fathom the series of statements He has made concerning Himself, and they will find therein a complete analysis of His mission and essence. This meaning completely accounts for—1, the prominent position of the word τὴν ἀρχήν; 2, the choice of the pronoun ὅ τι, *whatever:* whatever I may have told you; 3, the particle καί, *also,* which expressly brings out the identity between His nature and His words; 4, the use of the verb λαλεῖν, to *declare,* instead of λέγειν, *to say, to teach;* for Jesus here lays stress upon the identity of the form (the *speaking*) with the matter (the *being*); and lastly, 5, the present tense of the verb, for His testimony has not yet come to an end. It may certainly be objected that τὴν ἀρχήν has this meaning only in negative propositions. But the sense of this proposition is essentially negative: Who am I? Absolutely none other than I announce myself to be. Besides, strictly classical diction is not to be expected from the N. T. —We omit a host of explanations which are either only variations of these leading ones, or too entirely differ from them to be taken into consideration.

The application of this reply of Jesus was that, to discover His true nature and the position He filled towards Israel and the world, it was sufficient to weigh the testimony which He had for some time borne to Himself. Neither more nor less was to be expected from Him than He Himself stated. In this manner He would be successively recognised as the true temple (ch. ii.), the living water (ch. iv.), the true Son of God (ch. v.), the bread of heaven (ch. vi.), etc. And thus His name of the Christ would be in some sort spelt out letter by letter in the heart of the believer, would there take the form

of a spontaneous discovery, which would be infinitely more advantageous than if learnt by rote under external teaching. In fact, the confession: "Thou art the Christ," to be a saving one, must be, as with St. Peter (vi. 66–69), the fruit of the experience of faith. Comp. Matt. xvi. 17: "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Such was the source of the homage at the triumphal entry, and Jesus never either sought or accepted an adherence arising from any other principle. This reply is one of the most characteristic traits of our Lord's wisdom, and perfectly explains why He so frequently, according to the Synoptists, forbade the Twelve to say that He was the Christ.

Vv. 26, 27. "*I have many things to say and to judge of you: but He that sent me is true; and what I have heard of Him,*[1] *that speak*[2] *I to the world. They understood not that He spake to them of the Father.*"[3]—Many ancient and modern expositors closely connect this verse with the preceding, by making the words ὅτι καὶ λαλῶ ὑμῖν an inserted proposition, and πολλὰ ἔχω the continuation of the proposition begun by τὴν ἀρχήν (so Bengel, Hofmann, and Bäumlein): at present, undoubtedly, I have yet—as I am also doing—much to say to you. But this meaning of τὴν ἀρχήν is useless, and so is the inserted proposition. Ver. 26 does not continue the thought of ver. 25, but resumes from ver. 24, ver. 25 being occasioned by an interruption on the part of the hearers. Jesus had, in vv. 21–24, spoken severely of the moral condition of the people, and continues, ver. 26: I have many more (πολλά at the beginning of the phrase) of these statements (λαλεῖν) and of these sentences (κρίνειν) to pronounce concerning you. But, He adds, however painful this mission may be to me, I cannot dispense with fulfilling it. For He who dictates my message is The Truth, and I am in this world only to declare to it what He reveals to me. The context thus understood is so clear, that I feel I may dispense with enumerating the different explanations given by Lücke, de Wette, Meyer, etc. The latter finds in these words the following contrast: Though I reveal many things, I nevertheless reveal but a part. But the

[1] ℵ reads παρ' αὐτῷ instead of παρ' αὐτοῦ.

[2] The Mss. are divided between λέγω (E F G, etc.) and λαλῶ (A B D, etc.).

[3] ℵ D, 3 Mnn. It^{plerique} and Vg. add τὸν θεόν at the end of the verse.

real antithesis is: I declare many things in vain, but they are none the less true.

Criticism declares the want of intelligence, mentioned ver. 27, as exhibited by the Jews impossible. We cannot adopt the expedient of Meyer, who thinks that the persons here spoken of were new hearers who had not been present at the preceding discourses. It must, however, be remarked, that so far Jesus had spoken solely of Him who had sent Him, without uttering either the word God or the Father. Now, even supposing His usual adversaries were incapable of mistaking the meaning of His words, might not the crowd composing His audience, when they heard Him speak mysteriously of "*Him who had sent Him*," think of some other being than God Himself, *e.g.* of one of those Messianic prophets of whom a considerable number was expected, and with whom Jesus might be secretly in relation, as the Messiah was to be with Elijah before His manifestation? For what strange misconceptions are attributed by the Synoptists to the apostles themselves! After eighteen centuries of Christianity, many things in the discourses of Jesus appear plain to us, which, by their very novelty and the opposition they encountered from inveterate prejudices, must have seemed extremely strange to the greater number of our Lord's hearers. Undoubtedly, their minds would have been more awake if their hearts had been better disposed.

With this want of intelligence in His hearers, Jesus contrasts the broad light which will exist concerning Himself and His mission, subsequently to the great national crime they were about to commit.

Vv. 28, 29. "*Jesus then said unto them,*[1] *When you have lifted up the Son of man, then shall ye know that I am, and that I do nothing of myself; but as my*[2] *Father hath taught me, so*[3] *I speak; and that He who sent me is with me. The Father*[4] *hath not left me alone; because I do always those things which please Him.*"—The use of the second person: *you shall have*, shows that the lifting up of the Son of man refers first of all

[1] B L T omit αυτοις after ειπεν. ℵ D add παλιν.

[2] Μου is omitted by ℵ D L T X and It^{plerique}.

[3] ℵ: ουτως instead of ταυτα.

[4] ℵ B D L T X, 5 Mnn. It$^{ple.ique}$ Vg. and Cop. omit ο πατηρ after μονον.

to the death of the cross. But Jesus could not hope that the cross would of itself cause the scales to fall from the eyes of the Jews, and extort from them the admission: it is He! It could only produce this effect in so far as it became a stepping-stone to the throne and the passage to glory. The word, *to lift up*, in this verse contains the same amphibology as in iii. 14, and the second person plural thus acquires a decided tinge of irony: "When you shall, by putting me to death, have raised me to the throne." The term, *Son of man*, recalls that humble appearance which was the true cause of His rejection. The conviction here predicted took place in the conscience of all the Jews without exception, when, after the sending of the Holy Spirit, the perfectly holy and divine nature of His person, work, and teaching was manifested in Israel by the preaching of the apostles and the existence of the church. Misunderstanding will then be over for all, whether they will or not, and its place will be taken in some by faith, in others by wilful obduracy. This conviction continues to be effected in Israel by the sight of the church's development, and will end in the final conversion of the nation, when they shall cry with one voice: "*Blessed is He that cometh in the name of the Lord*" (Luke xiii. 35). What calm dignity, what serene majesty, is expressed in the words: "*Then shall ye know . . .!*" They recall, as Hengstenberg observes, those solemn and threatening declarations of Jehovah: "*Mine eye shall not spare thee, neither will I have pity . . .; and ye shall know that I am the Lord,*" Ezek. vii. 4. Comp. the same formula, Ezek. xi. 10, xii. 20; Ex. x. 2, etc. The presence of God in Him who thus spoke was more than confirmed, it made itself directly felt to every genuine Jew. Some expositors consider that St. John ought to have written οὕτως instead of ταῦτα, and that we have here a slight inaccuracy. But the thought is: and I declare *these things* (ταῦτα) agreeably with (καθώς) the teaching which I have received from the Father; and the expression is perfectly correct.—It seems to me that the end of the verse, from ὅτι, and even the beginning of ver. 29, depend upon γνώσεσθε, *you shall know*. Jesus here returns to His former statements, and reiterates them as the *anticipated matter* of that future predicted conviction: *that I am He;* comp. v. 24: *that I do and*

teach nothing of myself; comp. vii. 16, 17: *that the Father is with me* (and that we are really two); comp. viii. 16, 18. This verse, then, signifies: you will yourselves then say *amen* to all the statements which you to-day reject. While confronting that present which is escaping Him, He confidently grasps the future, for the Father is with Him. Thus does this solemn verse seal all those preceding discourses, by which the last and great day of the feast has been made illustrious.

The close of ver. 29 ("*the Father hath not left me alone*") has been generally regarded (as by Tholuck, Lücke, etc.) as a consolation addressed by Jesus to Himself: You may forsake me, but God will forsake neither me nor my cause. But these last words are too naturally connected with those which immediately precede them: *And He that sent me is with me,* to make it possible thus to isolate them, by attributing to them an entirely different end. Jesus is merely justifying the idea of His constant communion with the Father (29*a*) by the fact of His own fidelity, which is its condition. One feels tempted to take the words οὐκ ἀφῆκε as meaning: When the Father sent me, He did not *let me come* below alone, but was Himself pleased to accompany me. This would be the most simple sense of the aorist ἀφῆκε; but then how should we understand the words: *because I do always those things that please Him,* which follow? Hengstenberg has recourse to the divine foreknowledge: He hath not suffered me to come alone, knowing that I should always be faithful to Him in all things. But it is simpler to understand the aorist ἀφῆκε in the sense in which it is used Acts xiv. 17: *God left not Himself without witness;* God has not at any moment of my career left me to walk alone, because I do at every moment that which pleases Him. If Jesus had for one single instant acted or spoken of Himself, that instant would have been the signal of a rupture, for God would have departed from Him the moment, and in the proportion, that a will of His own had been formed within Him; for it was His voluntary and complete dependence which was the constant condition of the Father's presence. x. 17 and xv. 10 express the same thought.—*Τὰ ἀρεστὰ αὐτῷ, the things pleasing to Him,* designate the will of the Father, not from the point of view afforded by the letter of any code, but in its most spiritual

and inward property. This saying shows that not only was Jesus conscious of never having committed the slightest positive sin, but also of never having omitted the smallest good, either in thought or deed.

The tendency of our Lord's first discourses, from the time of His arrival at the feast, had been apologetic, and this was also the character of this last saying, in which, with noble candour, He bore testimony to the irreproachable purity of His whole life in the sight of God Himself.

4. *I and you.*—viii. 30–59.

Jesus had, in His second discourse (vv. 12–20), attributed to Himself two modes of teaching,—*testimony*, by which He revealed His nature and origin; and *judgment*, by which He disclosed the moral condition of His hearers. In the ensuing paragraph, both these forms attain their highest degree of force and solemnity: *I have many things to say and to judge of you*, were His words, ver. 26; and it is in the first two paragraphs of this discourse that we meet with those more severe sentences which Jesus had reserved for a favourable opportunity: 1st. Israel is the slave of sin, xv. 30–36; 2d. The devil is his spiritual father, vv. 37–47. Then the testimony of Jesus to Himself called forth by the insults of His hearers rises to its climax: 3d. Jesus destroys death, vv. 48–53; and 4th. He is before Abraham was, vv. 54–59.

1st. Vv. 30–36. The bondage of Israel.

Vv. 30–32. "*As Jesus spoke these words, many believed on Him. Then said Jesus to those Jews who had become believing, If ye continue stedfast in my word, you shall be truly my disciples; and you shall know the truth, and the truth shall make you free.*"—The term *believed* is undoubtedly used to designate an inclination, openly expressed, to acknowledge Jesus as the Messiah. Among this somewhat considerable number of believers were perhaps included several members of the Sanhedrim, for we are told, xii. 42, *Many of the rulers believed in Him.* They certainly perceived that there was something more than an empty boast in the words Jesus had just uttered. But equally undazzled by this apparent success as He had been by the confession of Nicodemus (iii. 1, 2), and the

enthusiasm of the Galilean multitude (vi. 14, 15), instead of treating these new believers as converts, He forthwith puts them to the proof by addressing to them a promise which, notwithstanding its greatness, is under one aspect profoundly humiliating. It is thus that Jesus frequently acts, disclosing, in response to homage offered to Himself, still deeper treasures of divine truth. Then those whose faith is but superficial take offence at the holiness of this new revelation; while those whose conscience has been struck, persevere and penetrate more deeply into the nature of things.—The particle *then*, ver. 31, summarizes the connection of ideas which we have been developing.

This new scene could hardly have taken place on the same day as those which preceded it. Ver. 31 may be most naturally explained by admitting that such pilgrims from distant parts as believed in Him had departed the day after the close of the festival, and that from that time Jesus was surrounded only by believing hearers, who had till now belonged to the Jewish party. At first sight we feel surprised to meet with such a combination of words as *Jews who believed* in this Gospel. But this *contradictio in adjecto* is intentional on the part of the author, and even furnishes the key to the passage which follows. For these believers were still essentially Jews, and continued to share the Messianic aspirations of their nation; but were disposed to see in Jesus the man whose mission it was to satisfy them. Their state of mind was very nearly that of the Galilean crowds before, ch. vi.; and the violent crisis which soon took place in Judea is analogous with the severe test previously employed by our Lord among His Galilean adherents. What leader of a party, what man actuated by interested motives, ever acted thus? In our translation we have not rendered the pronoun αὐτῷ (*in him*), preferring to give the sense of the participle perfect πεπιστευκότες (*having become believing*).

The nature of the promise made by Jesus, vv. 31 and 32, was admirably adapted to the end He had in view. He knew that deliverance from the Roman yoke was the great work expected of the Messiah. He therefore spiritualized this hope, and presented it under this more exalted form to the hearts of these new believers.—Ὑμεῖς, *you*, as opposed to the multi-

tude. — The expression, to *continue stedfast in*, includes the notion of perseverance. Jesus gave them to understand that their new-born faith would find obstacles to contend with, that His word would encounter in their own hearts inveterate prejudices, against which its power might fail, and that hence they were in serious danger of relapsing into unbelief.—By the image, to *continue in*, the word of Jesus is compared to a fertile soil, in which true faith, if it is to grow and bear fruit, must ever take deeper and deeper root.—*Καί* (ver. 32): *and on this condition;* this is a more far-reaching promise than that of ver. 31; from that very moment they are (*ἐστέ*, present, *you are*), if they persevere, *disciples*, and so continuing, they shall one day attain to greater illumination, which shall complete in them the work of moral liberation. There is here an allusion to the gift of the Spirit (vii. 38, 39).—The *truth* is the full revelation of the true nature of things—that is to say, of the sacred character of the relations between God and man as a moral being, and consequently of salvation. It is contained entire in the word of Jesus, and will be disclosed to these new believers when a higher light shall enable them to penetrate to the true meaning of this word. And thus they shall be delivered, not from a foreign political power, but from the inward power of sin. On what, then, is the empire of sin in the human heart really based? Upon a fascination. Let truth shine into the heart, and the spell is broken; the will becomes disgusted with that which seduced it, and, to use the words of the Psalmist, "the bird escapes out of the snare of the fowler." This is the true deliverance which the Messiah comes to effect; if there is to be another and an external one, it will be but the complement of this.

Vv. 33, 34. "*They answered Him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall become free? Jesus answered them, Verily, verily, I say unto you, that whosoever committeth sin is a slave (of sin).*"[1]— Who, then, are they who thus question and are thus answered by our Lord? According to most modern expositors, they cannot be the believing Jews of ver. 30. For how could Jesus have reproached them, ver. 37, for seeking to put Him to death, and have subsequently called them children of the

[1] D b omit *της αμαρτιας*.

devil? To meet this difficulty, Lücke regards vv. 30–32 as parenthetical, and connects ver. 33 with the preceding dialogue (ver. 29). Luthardt attempts a compromise, and thinks that among the group of well-affected persons by whom Jesus was surrounded, and who had just been spoken of, there were also some of His opponents; that these, having at this moment pressed to the front, were the spokesmen, and that to them Jesus more specially addressed Himself from ver. 37. But in either of these cases we should have to admit that the narrative of St. John is singularly inaccurate. It is impossible, when reading ver. 33, to suppose any other subject than the believers of vv. 30–32; and we shall see that the last words of ver. 37 equally forbid any other application. Let us then consider our text somewhat more closely, for certainly this strange combination, *Jews who believed*, is not used without a purpose by the evangelist. In fact, we find in these people two natures, the nascent believer and the old Jew, still active; to the former Jesus addresses the glorious promise, vv. 31 and 32, by which the latter feels injured, and hastens to reply. Hence they soon fall back into solidarity with their nation, from which they had but temporarily and superficially separated themselves. A commentary on the whole passage is furnished by ii. 23, 24: "In Jerusalem many believed in His name. . . . But Jesus did not trust in them." He discerned beneath the belief of the moment that old Judaic basis which was as yet neither transformed nor even seriously attacked, and which would not fail soon to stumble at His word. An experience similar to that described by St. Paul, Rom. vii., the agony of an earnest but impotent struggle against sin, would have been needed in their case, before the promise uttered by Jesus could evoke a responsive vibration in their hearts. But they had felt nothing of the kind, and consequently their faith could be of no long duration. This Jesus foresaw when He said: *If you continue stedfast in my word*, and added: *then shall ye be my disciples indeed*. Far from finding confusion in the narrative of St. John, we can but admire the delicacy and nice discrimination of his style.

The bondage which the hearers of Jesus denied could not have been of a *political* nature. For were not their fathers bondmen in Egypt, subjected to all kinds of nations in the

time of the Judges, and afterwards captives under the sway of the Chaldeans and Persians? Nay, were they not themselves at that very moment under the yoke of Rome? It is impossible to conceive them so blinded by national pride as to forget facts so patent as these (as de Wette and Meyer suppose). The explanation of Hengstenberg and Luthardt, who refer this saying solely to the *spiritual* autonomy and *religious* pre-eminence above all other nations which the Jews attributed to themselves, is still more forced.—Vv. 35, 36 clearly prove that the hearers of Jesus were here thinking of neither their national independence nor their spiritual superiority, but of the *civil* and consequently individual liberty which they as Jews enjoyed. This easily explains the relation between the two assertions of ver. 33: *we are Abraham's seed, and were never in bondage.* With the exception of a single case, which was specially foreseen, the law forbade the condition of slavery with regard to members of the Israelite community. It was thus a very rare occurrence for a Jew to be reduced to the condition of a slave. For the most part, the dignity of freedom shone on the brow of all who bore the name of the seed of Abraham. These Jews had found no difficulty in understanding that the deliverance promised by Jesus was no liberation from the Roman dominion, for in this case what could have been the meaning of the expression: *the truth shall make you free?* Such words could point only to a deliverance of a *moral* and purely *individual* nature. Now, as, besides their national dependence, they knew of no other servitude than civil or personal bondage, they, assuming that Jesus had addressed them as slaves, protested against it. Thus they changed a glorious promise into an insult, "and lo!" as Stier says, "their faith had already come to an end," —a faith which we now plainly see Jesus was right in not trusting.

The genitive τῆς ἁμαρτίας, *of sin,* omitted by *the Cantabrigiensis* and an important document of the *Itala,* seems to be a gloss. Without this complement the sense would be: he is a slave (in the house of God). Fear and servility characterize his relation to God. This meaning perfectly combines with what follows, where servitude, with respect not to sin but to God, is spoken of. With this reading, then, the sense is:

whatever you may think him, such an one is truly *a slave*. If, however, we retain, with most authorities, the complement, *of sin*, we must admit that the reply of Jesus has rather a moral than a logical character. It is to the conscience that he says: He who commits sin has truly a master, and this master is sin itself. In fact, sin most frequently hurries the sinner whither he would not, and at last confiscates his very will. The passage Rom. vi. 16–18 presents an idea analogous to that of this verse thus understood.—The pres. part. *ποιῶν, who commits sin*, unites the two notions of act and state; and the genitive *τῆς ἁμαρτίας*, if retained, brings out strongly the degrading character of the alleged servitude.

Vv. 35, 36. "*The slave abideth not for ever in the house: the son abideth ever.*[1] *If then the Son shall make you free, ye shall be truly free.*"—If we read the words *τῆς ἁμαρτίας, of sin*, at ver. 34, the transition from ver. 34 to 35 is incomprehensible, unless we admit that there is here a fresh application of the notion of a slave. For while in ver. 34 the master was sin, in vv. 35, 36 it is God, or Christ acting in His house as His representative. The introduction of this modification in the notion of moral slavery is undoubtedly admissible, and may be explained by the idea that the slave *of* sin becomes by that very fact a slave *with respect to* God,—an idea which lies at the basis of St. Paul's Epistles. For even were such an one a member of the theocracy, he would only fill a servile position therein; ruled as he is by sin, that tyrant whose will is opposed to that of the Master of the house, he could render to the latter only a forced obedience. *Δουλεύω σοι, I serve thee*, says the elder son to his father in the parable of the prodigal son (Luke xv. 29). It is in vain that such a man bears the name of son; for in his relation to God he is in truth a slave. The connection is, however, far simpler when the complement, *of sin*, ver. 34, is omitted. He who commits sin is a slave (with respect to God). Now, such a moral condition cannot ensure a man a permanent abode in the house of God. For, being inwardly an alien from the Father of the family, he is no true member of the latter. "He only remains in the house so long as the master chooses

[1] ℵ X and Γ omit the words *ὁ υἱὸς μένει εἰς τὸν αἰῶνα* (a confusion of the two *εἰς τὸν αἰῶνα*).

to make use of him."—When opposed to this term *slave*, the title *son* seems at the first glance to have an abstract sense, and to designate a quality instead of the person of the Son of God. But ver. 36 obliges us to give the concrete sense to the term Son in ver. 35. In the case in question, indeed, the species and the individual are mingled. In fact, Jesus takes the image He here uses from a house in which there is but *one* son, who sums up in himself the entire *gens;* and thus the term *son* becomes the personal title of Jesus, and applies in reality to Him alone.—The passage Gal. iv. 21–31 seems to be only a development of this saying of our Lord. Comp. also the distance of the eldest son from his father's house in the parable of the prodigal son.

Hence the Jew, so far as he is the servant of sin, has only the position of a slave, and consequently a transitory place in the theocracy; and the hearers of Jesus, good Jews as they were, needed to be morally enfranchised by the Son if they would be permanent members of the house of God. Ver. 36 formulates this conclusion, and thus completes the demonstration of the statement of vv. 31, 32.—It is the right of the son, as the representative of the family and heir of the patrimony, to pronounce the enfranchisement of the slave, and to raise him to the rank of a member of the family. Jesus, because He is The Truth living among men, and because *truth* only shines upon them through His word, here substitutes His own person for that *truth* of which He said, ver. 32, *it shall make you free;* His word is therefore to the believer what the formula of his manumission was to the slave. It makes a free man of him, by dispelling the delusive prestige on which the empire of sin is based. In the word *truly* there is an allusion to the false pretensions of the Jews, ver. 33.—This promise is reproduced almost literally by St. Paul, Rom. viii. 2: *The law of the Spirit of life in Christ Jesus has made me free* (ἠλευθέρωσέ με) *from the law of sin and death.*

Jesus, having answered the second assertion of ver. 33: *we were never in bondage,* now proceeds to attack the first: *we are Abraham's seed,* on which it was based, by showing the true origin, *i.e.* the moral parentage, of the individuals before Him. It is this which forms the subject of the second passage.

2d. Vv. 37–47. The spiritual origin of Israel.

Vv. 37, 38. "*I know that ye are Abraham's seed; but ye seek to kill me, because my word does not advance in you. As for me, I speak that which*[1] *I have seen with the Father;*[2] *and you, you do the things which*[3] *you have heard from your father.*"[4] — Jesus does not deny the authenticity of those civil registers in virtue of which His hearers assert their descent from Abraham, but alleges a moral fact which annihilates the worth of this physical affiliation in the sphere of things divine. This is exactly the same polemical method used by John the Baptist, Matt. iii., and St. Paul, Rom. ix. and Gal. iii.—The last words of ver. 37: *ye seek to kill me,* have been especially appealed to, to prove that this whole discourse could not have been addressed to *Jews who believed* (ver. 31). But such a reproach might be directed against them, as still forming a part of that Israelite community which was increasingly desirous to get rid of Jesus, and that for the very purpose of urging them to break the last tie of moral solidarity with a people animated by such a disposition. — Unfortunately, Jesus could at that time not fail to perceive that an opposite tendency was prevailing among them, and that they were again plunging yet more deeply into the midst of that national life from which they had apparently begun to free themselves. "*My word,*" He says, "*does not advance in you.*" The word χωρεῖν has two principal meanings: one transitive, to *contain* (ii. 6),—a sense inapplicable here; the other intransitive, *to change place, to advance.* This verb is, in this latter sense, applied to water flowing, to a dart piercing, to a plant growing, to one body penetrating another, to money invested and paying interest. Starting from this intransitive meaning, many have explained: has not changed place (to display itself) in you. But in this

[1] ℵ B C D L X Or., some Mnn., and Cop. read α instead of ο, which is the reading of T. R., with E F G H K M S Tʷ U Γ Δ Λ, Mnn. It. and Syr.

[2] B C L T X Or. omit μου, which is the reading of T. R., after the other Mss. and almost all the Vss.

[3] ℵ B C D K X (not L) read α in the second proposition. T. R., with the others, reads ο.

[4] B C K L X, 15 Mnn. Cop. Or. (frequently) read ηκουσατε παρα του πατρος; T. R., with ℵ D E F G, etc., It^plerique, etc.: εωρακατε παρα τω πατρι.—B L T omit υμων after του πατρος.

case we should lose the notion of *movement* which is inherent in the term. Or it has been translated: "*has no entrance, no access* among you" (Ostervald, Rilliet, etc.). But then we should expect the regimen εἰς ὑμᾶς rather than ἐν ὑμῖν. Besides, this sense would not apply to those who had manifested an incipient belief. We must then (with Meyer) understand: *does not advance within you.* The word of Christ, as facts already proved (comp. ver. 33), met with the same national prejudices in them as in their compatriots. From the first it came into collision with that *Jewish heart* which they had not yet cast aside, and met with the fate of seed falling on rocky ground, which perishes after beginning to germinate. Their conscience having never undergone any serious travail, they were incapable of rising to that spiritual intuition of divine things whence the word of Jesus emanated. This was the reason that He, from the beginning, put them on guard against themselves, and said: If ye continue. Thus we see how it was that, in view of a defection the beginning of which He already discerned, He could say: *You seek to kill me,* just as He said to Nicodemus: *You do not believe.* By such words He would either force them to consummate their rupture with the Jewish party, or would Himself break with them.

Thus we find that there is neither inconsistency nor inaccuracy in the narrative, and that to those who will look beneath the surface, and judge of the facts from the point of view of Jesus, and of John himself, everything is perfectly connected and completely accounted for.

In ver. 38, Jesus explains the resistance which His word meets with in them by their moral lineage, which was of a nature opposed to His. For, speaking as He does, He obeys the principle by which He is governed; and they, in acting as they do, are the instruments of the power by which they are subjugated.—To decide between the numerous various readings presented by the text of this verse, we naturally start from the principle, that copyists would seek rather to make the two parallel propositions conformable to each other, than to introduce differences. If we apply this rule, we shall arrive at just the text, viz. that of the Ms. K, which actually presents the best intrinsic meaning. This text of K is that

which we have—with the exception of the pronoun *μου*, which, on the same principle, should perhaps be omitted in the first proposition—followed in the translation.[1]—The expression: *what I have seen with the Father*, does not refer, as Meyer and others think, to our Lord's state of divine pre-existence, the parallel proposition: *what you have heard from your Father*, excluding this application. It is a fact of incalculable moment in man's moral life which is here in question. Behind the particular acts of each man there lies concealed a permanent basis, and, if I may be allowed the expression, a mysterious *anteriority*. The human life in each of us is in communication with infinity—an infinity of good or of evil, of light or of darkness—which opens up within us, and manifests itself in our works (whether words or acts). This is the fact which Jesus here represents under the figure of the paternal home, whence we come forth, and whence, as a son in his father's house, we derived our habits: It is easy to see from my *words* and your *deeds* from what home you and I respectively come. But this is not all: at the foundation of both this infinite good and this infinite evil with which man is in constant relation, and of which he becomes the instrument, Jesus discerned a *personal* principle, an intelligent and free will, the father of the family, who governs the whole household: *my Father*, *your* father. From this father the initiative arises, from him emanate all impulses. But it is just because the prime mover is by nature personal, and not fatal, that the state of dependence in which man finds himself with respect thereto is also free and voluntary. Jesus faithfully cultivates communion with *the Father*: hence He finds in this relation the initiative of all good (what I have seen and what *I am seeing*, perf.). The Jews cultivate their inward relation to the opposite will, to the other father; hence they are constantly receiving from him impulses to all kinds of impious works (what you have heard—aorist: a series of particular impulses from their father).

The *then* which unites the two parallel propositions has certainly, as Meyer perceives, a tinge of irony: In doing evil you are consistent with your principle, as I am with mine in

[1] Εγω ο εωρακα παρα τω πατρι λαλω· και υμεις ουν α ηκουσατε παρα του πατρος υμων ποιειτε.

doing good. The omission of the pronoun μου after πατρί characterizes God as the only Father in the true sense of the word. The sing. pronoun ὅ, *that which*, in the first member, suits perfectly the essential and permanent unity of the tendency to good, in which there is neither vacillation nor contradiction. The plur. ἅ, *the things which*, is, on the contrary, characteristic of the capricious inconsistency of diabolic volitions. This contrast is also carried out by the perfect ἑώρακα and the aorist ἠκούσατε: the former designating one who *is* what he is through the fact of having seen; the latter, a series of temporary and special inspirations. Nor is the choice of the two terms, *to see* (on the part of Jesus), and *to hear*, on that of the Jews, less significant. For *sight* is the symbol of a clear intuition, such as is only possible in the sphere of divine light and revelation: "It is in Thy light that we see clearly" (Ps. xxxvi. 10). And the expression: *to hear from*, is applicable to the muttered suggestions which the deceitful lips of an impostor whisper in the ears of his agents. St. Paul, describing the bondage of man to evil, says in the same sense: I do not *understand* (do not discern, οὐ γινώσκω) what I do. Evil is the darkness in which we can hear but not see. Even down to the two prepositions, παρά (with the dative), *along with*, and παρά (with the genitive), *from*, there is not a word which does not contribute to the effect of this inexhaustible saying: *with* relating to the notion of sight, as *from* does to that of hearing. If Jesus mentions on His part *speaking* (λαλεῖν), and on that of the Jews *doing* (ποιεῖν), it is because His work consisted essentially in His testimony and teaching, while the Jews responded by hostile measures and murderous designs (ver. 37). Hengstenberg gives the imperative sense: *do*, to ποιεῖτε; but the particles καί and οὖν, by which the two propositions are united, do not point to this meaning.

Vv. 39–41*a*. "*They answered and said unto Him, Abraham is our father. Jesus saith unto them, If ye were*[1] *Abraham's children, ye would do*[2] *the works of Abraham. But now ye*

[1] ℵ B D L T Or. (ten times) read ἐστε (if you *are*) instead of ἦτε (*if you were*), which is the reading of 12 Mjj. and nearly all the other authorities, Mnn. Vss. and Or. (three times).

[2] All the Mss., even those which read ἐστε, have ἐποιεῖτε (*you would do*). Or. (ten times) has ποιεῖτε (*do* or *you do*). Vg. and Augustine have *facite*.—Αν is omitted by 11 Mjj., 80 Mnn., Or. (twelve times).

seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father."—The Jews, feeling themselves assailed by the insinuation of ver. 38, again assert, with a feeling of wounded dignity, their descent from Abraham. Jesus takes up again and developes the answer He had given, ver. 37, affirming that there can be no moral descent where there is contrariety of conduct.—The Alex. reading: *If you are . . . you would do*, though defended by Meyer, Luthardt, Tischendorf, etc., destroys itself by its very inaccuracy. Meyer quotes Luke xvii. 6; but there too the reading is doubtful. This Alex. reading is but a corrupt mixture of an arbitrary correction of Origen's (who of his own accord changed the ἐποιεῖτε, *you would do*, of the principal phrase into the imperative ποιεῖτε, *do*) and of the true reading, ἦτε, maintained in all the Mss.; hence we accept the Byz. reading as genuine. Abraham was distinguished by his absolute docility with regard to divine truth (Gen. xii., xxii.), and his reverential affection for those who were its organs (Gen. xiv., xviii.). What a contrast to the conduct of his descendants according to the flesh! Notice here the gradation—1st, to kill *a man*; 2d, a man who is an organ of the *truth*; 3d, of the truth which comes *from God*. Having thus dismissed their descent from Abraham, Jesus asserts in their case a parentage altogether different, and that in virtue of the same principle, viz. the nature of their conduct (ver. 41*a*). Ποιεῖτε is evidently the indicative (*you do*), and not the imperative (*do*).

Vv. 41*b*–43. "*Then*[1] *said they to Him, We are not born*[2] *of fornication; we have but one Father, God. Jesus said*[3] *unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but He sent me. Why do ye not recognise my language? because ye cannot understand my word.*"—The Jews, having nothing effectual to object, take advantage of the moral sense in which Jesus had spoken of parentage, and try to cite it in their own favour: If thou wilt have it so, we will leave off speaking of Abraham; for after all, in that spiritual sphere, of which it

[1] ℵ B L T It^{plerique} Syr. omit οὖν.

[2] B D: οὐκ ἐγεννήθημεν instead of οὐ γεγεννήμεθα.

[3] The οὖν of the T. R. has only 7 Mjj. (ℵ D M, etc.) in its favour.

seems that thou art thinking, God is our Father. To understand these words, which have been so variously interpreted, it must be remembered that marriage with a heathen woman was, after the return from the Babylonian captivity (comp. the Books of Nehemiah and Malachi), regarded as impure, and the children of such marriages as illegitimate, as belonging, through one parent, to the family of Satan, the god of the heathen. These Jews then mean to say: we were born under perfectly legal conditions; we have no idolatrous blood in our veins; we are Hebrews, born of Hebrews (Phil. iii. 5), and are hence, by our very birth, protected from all pagan and diabolic affiliation. As truly as they are the pure descendants of Abraham, so certainly do they believe themselves to be descended, in a moral point of view, from God alone; and even when rising, with our Lord, to the moral point of view, they are incapable of freeing themselves from their own idea of natural parentage. The meaning adopted by Meyer: Sarah, our mother, was a woman incapable of adultery; that of Lücke and de Wette: We have never, in our worship, mingled monotheism and paganism (*πορνεία*, in the sense of Hos. ii. 4), which might contain an allusion to the Samaritans (Paulus); and other explanations (Meyer), seem to us either grossly repulsive or artificial and forced (de Wette).

Jesus again deprives them of this higher prerogative of sonship to God. And He does so by the same means which He had used, ver. 40, to deny their patriarchal filiation, viz. by laying down a moral fact by which their claims are shattered (ver. 14). Jesus knows that His appearing is, in consequence of its origin, of which He has distinct consciousness, attested by a divine seal. Hence every true child of God will love Him, and the ill-will borne by the Jews towards Him is sufficient to annihilate their claim to the title of children of God. The true translation of the words *ἐγὼ γὰρ . . . ἥκω* would be: I came forth . . . and *here I am* (*ἥκω*, pres., formed from a perfect). Jesus presents Himself to the world, while the abode He has left is quite fresh in His consciousness.—*Ἐξῆλθον, I came forth*, undoubtedly refers to the fact of the incarnation, by means of which Jesus came forth from His heavenly existence to live here below. Nor is it the person of Jesus alone which proceeds from God, but also His

mission. This inhabitant of heaven did not come to do a work of His own, but obeyed a divine injunction which traced out the task He was to fulfil (comp. x. 36). This confirms the preceding idea (*for also*); and had they loved God, they would all the more have recognised the divine character of His person, inasmuch as it was confirmed by that of His mission.

It seems, then, that nothing ought to have been easier than to discern the divine accent, and, if we may so say, the heavenly tone of His language. Why then did all this escape the Jews? Because they lacked the organ by which the spiritual is comprehended.—Λαλιά differs from λόγος as the form differs from the contents, the discourse from the doctrine: You do not distinguish *my discourses* from merely human language. Do you ask why? Because you are incapable of penetrating the meaning of *my doctrine;* my teaching does not reach your inmost thoughts, so as to become transformed, in your case, into apprehended truth. Ἀκούειν, *to hear*, which we have translated to *understand*, signifies: to listen with such calm, serious, willing attention as to understand. They had that very moment given proof of this incapability, vv. 31–33. The inward organ was wanting. It is the same idea as that presented by the οὐ χωρεῖν of ver. 37. Jesus brings out the ultimate cause of this incompetence, viz. the bondage in which they were to an enemy of truth, who, by filling their hearts with violent and hateful passions, made them deaf to the voice of truth speaking by Jesus.

Ver. 44. "*You are of this father*[1] *the devil, and the lusts of your father you are anxious to do: he has been a murderer from the beginning, and is not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh from his own resources: for he is a liar, and*[2] *the father of the liar.*"—The light could not penetrate this Jewish medium, because it was subjected to a principle of darkness.—Ὑμεῖς, *you*, is strongly emphasized: You who boast of having God for your father.

Hilgenfeld thinks he here detects the evangelist in the very act of gnosticism. According to him, the words must be trans-

[1] T. R., with some Mnn., omits του before πατρος.

[2] It[aliq] and some Fathers read καθως και instead of και.

lated: You are of the *father of the devil*, and not: of the father *who is* the devil. This father, he says, can be no other than the God of the Jews, the Demiurge, the creator of the visible universe, who is here, in conformity with the doctrine of the Ophites in Irenæus,[1] designated the father of Satan. But was Jesus, we ask, here dealing about the parentage of the devil? Was it not that of the Jews of which alone He was now speaking? Besides, if it were necessary, in opposition to the sense of the whole paragraph, to translate: *of the father of the devil*, would not this make the Jews, not the children, but the *brethren* of the devil? (You are descended from the father of the devil!) The literal meaning is: You are sons *of this father* (τοῦ πατρός), whose name is *the devil* (τοῦ διαβόλου), and by no means of the other father, God, from whom you claim to descend. The unruly passions (ἐπιθυμίαι) which animate this father, and which he communicates to them, are disclosed in the second part of this verse: these are, first, hatred of man; then, aversion to truth,—the very tendencies with which Jesus had just reproached the Jews, ver. 40. The verb θέλετε, *you are desirous*, is contrary to the fatalistic principle attributed by Hilgenfeld to St. John, expressing, as it does, the voluntary consent, the full sympathy with which they set to work to realize the aspirations of their father. The first of these diabolic appetites is the thirst for human blood. Several expositors, both ancient and modern (Cyril, Nitzsch, Lücke, de Wette, Reuss), explain the word ἀνθρωποκτόνος, *homicide*, by the murder of Abel. Comp. 1 John iii. 12, 15. *Not as Cain, who was of that wicked one, and slew his brother. . . . Whoso hateth his brother is a murderer.* But Scripture does not expressly attribute any share in the murder of Abel to the devil; and the relation which Jesus here asserts between the murderous malice of Satan and his character of a liar, rather lead us to refer the word murderer to his seduction of man, whereby he has been subjected to death. In enticing him to sin by lying means, Satan has devoted him to both physical and spiritual death. He had recognised a rival in man, and hoped to get rid of him by means of sin, in conformity with the threat: *In the day that thou shalt sin, thou*

[1] The Ophites called Jaldabaoth (the creator of the world and the God of the Jews) the father of the serpent (*Einl.* p. 725).

shalt die. The expression: *from the beginning,* may in this case be much more rigorously explained. The meaning of ἀρχή, *beginning,* does not differ from that of this word in i. 1, except in here signifying the beginning of mankind, and there the beginning of creation. As to the quotation from 1 John, it proves nothing in favour of the other explanation, for in the Epistle no share in the crime of Cain is personally attributed to Satan, this act being merely cited as the first example of the diabolic hatred of a man to his brother. When Jesus said, ver. 40: You seek to kill me, *a man,* He was already thinking of that murderous hatred expressed by the word ἀνθρωποκτόνος.—It may be asked whether this hatred of Satan may not have arisen from his own presentiment that man was to be the future organ of divine truth, and the destroyer of his lies? In this case it would be quite natural that his hatred should be concentrated on Jesus, in whom this mission assigned to the human race was realized. This idea, too, establishes a very close relation between the proposition we have just commented on and that which follows. Several expositors, ancient and modern, have applied the expression οὐχ ἕστηκεν, *he has not placed himself, and is not in the truth,* to the fall of the devil. Vg.: *in veritate non stetit.* Arnaud: *il ne s'est point tenu dans . . .* Ostervald: *il n'a point persisté dans . . .* But the perf. ἕστηκα does not mean, *has not continued in,* its signification, whether in sacred or in classic Greek, being, "I have *placed* myself in a certain situation, and *I am in it.*" Jesus, then, does not mean to say that the devil did not continue in that realm of truth in which he was at first placed by God, but rather that he did not take his place therein when God offered him the opportunity, and that consequently he neither abides nor moves in it now. This realm of truth is also that of holiness, the true nature of things. And why does he not live in this region? *Because,* adds Jesus, *there is no truth in him.* He is inwardly destitute of truth (in the subjective sense), that uprightness of will which aspires to divine reality, to holiness. The absence of the article before ἀλήθεια, *truth,* in this latter proposition should be noticed. Satan is without (inward) *truth,* and this is the reason why (objectively speaking) he does not abide in *the truth,* in that truth which God reveals, in God Himself mani-

fested. The ὅτι, *because*, is the pendant to that of ver. 43. Like father, like son,—the one as well as the other lives and works in falsehood, because he *is* false.

What Jesus has just pointed out in a negative form, He reproduces in a positive form in the second part of the verse. Deriving nothing from divine truth, Satan draws all that he says from his own resources—that is to say, from the nothingness of his own subjectivity; for the creature, apart from God, is incapable of either possessing or originating anything real. In this condition, then, lying is as much his natural language as speaking truth is the natural language of Jesus, in the state of communion with God in which He lives.—Ἐκ τῶν ἰδίων, *of his own resources*, admirably characterizes the creative faculty of a being separated from God, who is indeed capable of producing something, and even of occasionally performing great works, but whose creations are, in proportion as they are effected apart from God, at all times but a vain phantasmagoria. —The word ψεύστης, *liar*, reproduces the idea: *there is no truth in him*. When Jesus says of Satan that he is a liar, and also his (or its) father, the expression may either signify the father of the *liar*, or the father of *lying* (the notion of *lying* being derived from what precedes). We hold, with Lücke, Meyer, and others, that the context is decisive in favour of the first alternative. In fact, the matter here in question is not the philosophical origin of lying, but the moral parentage of the Jews who were *liars*;[1] and it is to this idea that the verses which follow refer.

This passage contains the most decisive statement that ever issued from the lips of Christ concerning the existence, per-

[1] The reading καθὼς καί (*as also his father*), in the *Itala* and certain Fathers, is a correction due to the Gnostics, who wanted, with Hilgenfeld, to find here mention of the father *of the devil*. The Fathers, however, accepted this reading only on condition of reading in the preceding phrase ὅς ἄν (*he who*) for ὅταν (*when, whenever*): *whoever* tells a lie speaks from his own resources, for he is a liar, *as is also* his father (that is, the devil). Hilgenfeld, who applies the pronoun αὐτοῦ, *his*, or *its*, to the devil himself, finds here a second mention of the father of the devil. But, as Riggenbach points out (*Die äusseren Zeugnisse*, etc., p. 66), if it is true that the father of the devil had already been spoken of in the beginning of the verse, the expression: *his father*, would designate the father of the father of the devil! (see Introd. pp. 221, 222). Besides, this whole explanation is positively excluded by the identity, assumed throughout St. John's Gospel, of the Creator of the world with the Father of Jesus Christ.

sonality, and agency of Satan. It is impossible to apply here that theory of accommodation by which it has been attempted to dilute the meaning of the words of Jesus when addressing demoniacs. It was spontaneously and directly that He here gave positive information concerning this mysterious being.[1]—Jesus now returns from the father to the children, who, like him to whom they are in bondage, are the enemies of the truth.

Vv. 45–47. "*And as for me, because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if*[2] *I say the truth, why do ye not believe me?*[3] *He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.*"—Generally, the reason why a man is believed, is that he speaks the truth. But the experience of Jesus was, in the case of the Jews, an opposite one. They were so ruled by the lies with which their father had blinded their hearts, that it was just because He spoke the truth that He obtained no credence from them.—Ἐγώ stands first, *me*, the organ of truth. To justify their mistrust of His *word*, they ought at

[1] If St. Augustine, and after his example Catholic and many modern expositors, were wrong in seeing in the expression οὐχ ἵστηκεν an allusion to the *fall* of the devil, Frommann and Reuss are no less in error when they find in this passage the idea of an *eternal* principle of evil. The term ἵστηκεν simply expresses, as Meyer says, the *actual fact*: "This passage announces the evil moral condition of the devil, *as it now is*, without giving any information concerning its origin. . . . But the fall of the devil is necessarily assumed by this saying." I do not know whether we ought not to go a step further. For the perfect ἵστηκα not only designates the present condition, but implies, besides, the notion of a past act by which that condition was reached. The οὐχ ἵστηκεν then signifies that the devil, *not having placed himself in the truth*, is not in it at present. The expression includes, if I am not mistaken, the notion, not of a fall *from* known truth, but of a refusal to enter into, and take root in, revealed truth. Every free being is called upon at some moment of his existence voluntarily to sacrifice his natural autonomy, and to subordinate his ego to the manifestation of good, to disclosed truth, to God revealing Himself. This is that decisive test which neither man nor angel can escape. To refuse this voluntary self-annihilation, in presence of the revelation of good, of God, is *evil* in its first form (a purely negative one). Exaggerated self-assertion, positive evil, is its direct result. This refusal to retire before truth, to come out of self and be planted in God, constitutes the fall, whether of man or devil, and could not be better described than by the words: "not to have placed oneself in the truth, and not to be in it."

[2] T. R. with 11 Mjj. has εἰ δέ. ℵ B C L X Π, 20 Mnn. It. Vg. Cop. Syr.: εἰ only.

[3] D omits ver. 46 (confusing the two οὐ πιστεύετέ μοι).

least to be able to accuse Him of some wrong *action;* for truth and holiness are closely related. The defiance which Jesus casts at His enemies in the first part of ver. 46, shows that He felt Himself perfectly exculpated by His defence, ch. vii., from the crime of which He had been accused, ch. v. We must be careful not to take *ἁμαρτία, sin,* in the sense of *error* (Calvin, Melancthon), or even of *lying* (Fritzsche). We have here the same thought as in vii. 18: Jesus asserts that His moral conduct affords no suspicion against the truth of His teaching.—This question was followed by a pause; Jesus was silent, to allow any one who should choose to accuse Him an opportunity of speaking. But no one who heard Him opening his mouth, He made the admission implied by this silence, the premiss of the following argument. Well then, if, as your silence shows, I teach the truth, why do you not believe me? Here there was a second pause; He had invited them to condemn Him, He now left them time to condemn themselves. After this second silence He uttered the sentence: You are not of God; this is the true reason you do not believe me. The expression, *to be of God,* designates the state of a soul placed under the influence of divine agency. Such a state does not exclude, but implies, the free determination of man. Otherwise, the tone of reproach which prevails in this verse would be unjust, and even absurd.—*Ἀκούειν,* properly *to hear,* has here the meaning of *intelligent hearing* (hence the regimen in the accusative); comp. the manner in which His statement concerning the truth which makes free (ver. 32) had been received.—*Διὰ τοῦτο, for this, because,* serves to apply the general principle laid down in the former part of the verse, and again expressly brought forward by the proposition which follows.

The *perfect* holiness of Christ is in this passage demonstrated, not by the silence of the Jews, who might have chosen to ignore the sins of their questioner, but by the assurance with which His direct consciousness of the purity of His whole life is in this question affirmed. Had He been merely a supereminently holy man, with a conscience as tender as such a degree of sanctity implies, He would not have suffered the smallest sin, whether in His life or heart, to pass unperceived; and what hypocrisy it would in this case have been to put

to others a question whose favourable solution would have rested only on their ignorance of facts which He Himself knew to be real.

3d. Vv. 48–53. The believer delivered from death.

Vv. 48–50. "*Then*[1] *answered the Jews, and said unto Him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil: but I honour my Father; and you, ye dishonour me. But I seek not mine own glory: there is one that seeketh and judgeth.*"—Some (Hengstenberg, Astié) think that when the Jews called Jesus a Samaritan, they meant to charge Him with *heresy*, because He had made Himself equal with God. But the term Samaritan can hardly be regarded as synonymous with blasphemer. The Samaritans were esteemed the national enemies of the Jews; and Jesus seemed to them to have committed an act of hostility against Israel by accusing His hearers of being children of the devil.—Such language they thought could only be explained by the ravings of madness, and this they express by the words: *thou hast a devil*, which form as it were the pendant to the reproach of Jesus. The meaning of their retort comes to this: Thou art as wicked as thou art foolish.

"*Who*," says St. Peter, "*when He was reviled, reviled not again, but committed Himself to Him that judgeth righteously*" (1 Pet. ii. 23), a saying which seems derived from these 49th and 50th verses. Jesus meets all these insults with a simple denial. Ἐγώ, *I*, stands first, and seems uttered with a deep feeling of the contrast between His personal character and the manner in which He was treated. Jesus substitutes the true explanation of His preceding discourse for the false one given by the Jews. It is not hatred which impels me to speak thus of you, but I do it to honour my Father. The testimony which I bear against you is a homage paid to the divine holiness. But as for you, instead of listening to the voice of Him who tells you the truth which is from God, you load Him with insults (Samaritan, devil, etc.), even Him who glorifies the God whose children you claim to be. The conclusion is: How can you, who insult Him who speaks only to honour God, be the children of God?

Jesus asserts, nevertheless (ver. 50), that the affronts which

[1] ℵ B C D L X omit *συ*.

they heaped upon Him were of but little importance to Himself. They were God's concern; for He committed the care of His honour to God, of whose solicitude for Him He was fully assured. He desired to be honoured only in proportion as His Father should give Him glory in the hearts of men. The two words: *who seeketh and judgeth,* give a presentiment of those divine acts by which the Father will glorify the Son and chastise His calumniators; in the one case, by the work of the Holy Spirit; in the other, by the destruction of Jerusalem, and the last judgment. Besides, even now all did not dishonour Him, for many honoured Him by their faith:

Vv. 51–53. "*Verily, verily, I say unto you, If any one keep my saying, he shall never see death. Then*[1] *said the Jews unto Him, Now we know that thou hast a devil. Abraham is dead, and the prophets also; and thou, thou sayest, If any one keep my word, he shall never taste death.*[2] *Art thou greater than our father Abraham, who is dead? And the prophets also are dead: whom makest thou*[3] *thyself?*"—Various attempts have been made to explain the relation of ideas between vv. 50 and 51; but these explanations have been unnatural. It is evident that with the last word: *who judgeth,* of ver. 50, Jesus had for the present done with His present questioners. But He knew that among those Jews who believed, and of whom the greater part had, when put to the test, immediately succumbed, there was a certain number who fulfilled the condition laid down by Him, ver. 31: *If you continue stedfast in my word,* and it was to these that He addressed the promise, ver. 51. The expression: *keep my word,* is but a reproduction of that of ver. 31: *continue in my word;* and the promise of never seeing death is opposed to the threat of ver. 35: *The slave abideth not in the house for ever.*—Death is not here taken in an exclusively spiritual sense, as though Jesus meant to say: shall not be condemned. The word *never* does not suit this sense, and there would have been a certain amount of charlatanism on the part of Jesus had He seemed to say more than He really meant. It is indeed *death,* death itself, and in

[1] ℵ B C omit *ουν*.

[2] B reads *θανατον ου μη θεωρηση* (like ver. 51). T. R., with E F H: *γευσεται*. All the others: *γευσηται*.

[3] *Συ* is omitted by 10 Mjj. (ℵ A B C, etc.), 50 Mnn. It. Vg. Syr. Cop. Or.

the full sense of the word, which He denies in the case of the believer; see vi. 50 and xiv. 3. What encouragement to those who should persevere!

The Jews, then, were by no means mistaken, as is supposed, concerning the meaning of His statement, when they concluded therefrom that Jesus promised His people a privilege which neither Abraham nor the prophets possessed, and that He made Himself greater than them, since it is manifest that He must Himself have possessed a prerogative which He assured to His people.—The expression, *to taste death*, is based on the comparison of death to a bitter cup which man is condemned to drink.—The word εἰς τὸν αἰῶνα, *for ever*, in vv. 51 and 52, must not be explained in the sense of: he shall indeed die, but not *for ever*. The meaning is: He shall never perform the act of dying. Comp. xiii. 8.—The pronoun ὅστις, instead of the simple ὅς, signifies: Whoever, even were he Abraham . . .

4th. Vv. 54–59. The eternal pre-existence of Jesus.

If Jesus is the conqueror of death for His people, it is because He Himself belongs to the eternal order. He comes from a sphere in which there is no transition from nothingness to existence, and consequently no fall from existence to death, unless He Himself consents to deliver Himself up to this power.

Vv. 54–56. "*Jesus answered, If I glorify*[1] *myself, my glory is nothing: He that glorifieth me is my Father; He of whom ye say, that He is your*[2] *God. And yet you do not know Him; but I, I know Him: and if I say that I know Him not, I shall be like you,*[3] *a liar: but I know Him, and keep His saying. Abraham your father rejoiced in the hope of seeing my day; and he saw it, and was glad.*"—In a certain sense Jesus does glorify Himself whenever He gives testimony to Himself; but the ἐγώ, *I*, is here emphatic, I alone, *i.e.* without the Father, by attributing to myself on my own account privileges which the Father does not give me. Comp. the similar form, vv. 15, 16. This is His answer to the question: Whom makest thou

[1] ℵ B C D It^{aliq} Or. read δοξασω instead of δοξαζω, which is the reading of T. R., with 12 Mjj., and the Mnn.

[2] Instead of υμων, which is the reading of T. R., with ℵ B D F X, most of the Mnn., and It^{plerique}, the twelve other Mjj., 90 Mnn. Syr. read ημων.

[3] Instead of υμιν of T. R., with A B D, the others read υμων.

thyself? Nothing but what the Father intended I should be. And this will of the Father was manifested by notable signs, which the Jews would have easily discerned if God had really been, as they claimed Him to be, their God. But they did not know Him, and that was the reason they did not recognise Him who came from Him, and was so clearly accredited by Him.

This ignorance of God which Jesus encountered among the Jews, excited within Him, by the law of contrast, the feeling of the real knowledge of the Father which He possessed, and this prerogative He affirmed with triumphant energy in ver. 55. We find here, so to speak, the paroxysm of that faith which Jesus had in Himself, a faith based upon the certainty of His direct consciousness of God. Thus are the unheard of statements which follow, vv. 56 and 58, prepared for. Οἶδα, *I know Him*, designates direct, intuitive knowledge, in opposition to ἐγνώκατε (literally: *you have learnt to know*), which relates to acquired knowledge.—By the last words, *I keep His saying*, Jesus asserts that in His faithfulness to His Father's instructions, He possesses the same guarantee of victory over death as that which shall be possessed by His people, through their persevering obedience to His word.

Having thus answered the reproach: *Thou glorifiest thyself*, Jesus comes to the principal question: *Art thou greater than our father Abraham?* and hesitates not to plainly reply: Yes, certainly, for after being the object of his hope on earth, I became that of his joy in paradise. There is a cutting irony in the apposition, Abraham, *your father*. Their father rejoicing in the expectation of a presence which excited only their malice and hatred. The word *rejoiced* indicates the joy of hope, as indicated by the ἵνα ἴδῃ, *so that he might see*. This was the aim and object of this emotion. What is here spoken of is evidently the state of the patriarch's heart when he heard from the mouth of God such promises as: *In thy seed shall all the families of the earth be blessed, because thou hast obeyed my voice* (Gen. xxii. 18).—The use of ἵνα with the term ἀγαλλιᾶσθαι is explained by the sentiment of *desire* of attraction (hastening towards the still happier day of possession).—The expression: *my day*, can only indicate the epoch of Christ's appearance on earth (Luke xvii. 22). The explanations of

Chrysostom and Bengel, the former of whom understands it of the day of His passion, the latter of the day of His second advent, are by no means justified by this passage. Hofmann and Luthardt suppose the *promised* birth of Isaac, in which Abraham beheld the pledge of that of Messiah, to be intended. But the expression: *my day*, can only refer to a fact concerning the person of Christ Himself.

The relation between this ἵνα ἴδῃ: *that he might see*, and the *he saw* which follows it, proves that the latter expression refers to the realization of the desire which had formerly filled the patriarch with joy during his sojourn on earth,—in other words, to the appearance of Jesus in this world. The second aor. passive ἐχάρη well expresses the calm joy of sight, as opposed to the tumultuous gladness of expectation (ἠγαλλιάσατο). Jesus here then discloses, as most expositors agree, a fact of the invisible world, with which He alone was acquainted. As at the transfiguration we find that Moses and Elias were acquainted with the circumstances of our Lord's earthly life, so here does He declare that Abraham, the father of the faithful, was not, in his abode of glory, ignorant of the accomplishment of the promise that had been made him, but that he beheld the coming of Christ on this earth. Of course we do not know under what form events which transpire in this world may be made sensible to those who live in the bosom of God. Jesus simply affirms the fact.—This is the only interpretation which leaves to the words their natural meaning. The Fathers apply the εἶδε, *he saw*, to the types, such as the sacrifice of Isaac, etc., in which the patriarch beheld the accomplishment of the promises. The reformers imagine this *sight* to have been a kind of prophetic vision vouchsafed to him. Hofmann and Luthardt explain it of the day of Isaac's birth, on which Abraham's hope was realized. But all these explanations are excluded by the evident apposition established by the text between the joy of expectation and that of actual vision. This is also the case with that of Hengstenberg, who applies the last words of this verse to the visit of the angel of God (Gen. xviii.). In this application of it a forced sense must be given to the expression, *my* day. The Socinian explanation: Abraham would have rejoiced if he had seen my day, need only be mentioned in passing, for with such an

interpretation what can we make of the second member of the sentence?

By bringing out this twofold joy of Abraham, on the one hand at the time of the promise, on the other at that of its fulfilment, Jesus gave the Jews cause to blush at the contrast between their feelings and that of him whom they claimed as their father.

Vv. 57, 58. "*Then said the Jews unto Him, Thou art not yet fifty*[1] *years old, and hast thou seen Abraham?*[2] *Jesus said unto them, Verily, verily, I say unto you, Before Abraham was born,*[3] *I am.*"—It seemed a natural consequence of Abraham's having seen Jesus that He must also have seen Abraham. This question is the expression of indignant surprise.—Fifty is a round number, and *fifty years* expresses the close of middle age. The meaning is: Thou art not yet an old man. No conclusion can be drawn from these words as to the true age of Jesus, inasmuch as ten or twenty years more or less would in this case be indifferent.—I am not only his contemporary, is the reply of Jesus, but I even existed before him. The formula, *amen, amen,* announces the greatness of this revelation concerning His Person. While γενέσθαι, *was born* (literally: *became*), designates the transition from nothingness to existence, εἰμί, *I am,* indicates a mode of being, not the result of such a transition: viz. existence (am) as an attribute of the personality (I). Jesus says: *I am,* not: *I was.* This latter expression would have designated mere priority with respect to Abraham, and would be strictly compatible with the Arian view of the Person of Jesus, while the former expression places the existence of the subject who thus speaks in the rank of the Absolute, the Eternal, the Divine. It recalls the words of Ps. xc. 2: "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, THOU ART, O God!" It was undoubtedly from the depths of His human consciousness that Jesus derived this expression, but only after He had received the revelation of the identity of His Person with that of the Eternal Son: "Thou art my beloved Son." This consciousness which Jesus had of Himself, after hearing these words of

[1] Δ, 3 Mnn. Chrys: τεσσαρακοντα (*forty*).
[2] ℵ: και Αβρ. εωρακεν σε (*and Abraham has seen thee*).
[3] D It[aliq] omit γενεσθαι.

the Father, is analogous with that which the believer has of Jesus after the Spirit has revealed to him His glory. Eternity must not be regarded as properly *anterior* to time. The term *πρίν, before,* is a symbolic form derived from the purely human consciousness of Jesus, to express the dependent relation of time to eternity in the only manner in which we are capable of conceiving it, viz. under the form of succession.—At the present day, when rationalism has freed itself from the authority of Scripture, it no longer feels the need of recurring to the various forced explanations of this passage proposed by different commentators, *e.g.* that of Crell, de Wette, etc., who give to the words *I am* the merely ideal sense: I am in the divine intelligence; of Socinus, Paulus: I am as the Messiah promised; of the Socinian catechism: "Before Abraham could justify his name of Abraham (father of a multitude, of numerous converted pagans), I am the Messiah of you Jews." Even Scholten, while seeking to retain what truth may exist in these different meanings, owns (p. 97 sq.) that they are insufficient. According to him, we must not translate: *I exist* (ἐγὼ εἰμί), but: *I am* (the Messiah), ἐγώ εἰμι; Jesus, however, could only have been the Messiah predestined from before the days of Abraham on condition of having really and personally existed before that patriarch. We doubt whether the above-named exegetes would acknowledge themselves conquered by such reasoning. And we do not think that the evidently intentional apposition between the verb *γίνεσθαι, to become,* and the verb *εἶναι, to be,* will allow us to give to the latter any other sense than that of *to exist,* according to the usual accentuation ἐγὼ εἰμί. As Gess says: "to Abraham, becoming; to Jesus, existing."—Beyschlag, to avoid the idea of the personal pre-existence of Christ, which seems to him incompatible with the reality of His humanity, thinks that Jesus meant to say that He realizes in His Person an eternal but impersonal principle, that of the real image of God. But this impersonal image of God cannot exist except in the divine intelligence, and we then return to the explanation of de Wette. "If," says Luthardt, "it follows from the apposition between *to be* and *to become,* in this saying, that the existence of Christ is eternal, it follows quite as clearly from the ἐγώ that this existence is personal." This, too, is proved by the

comparison with Abraham. For there would have been a touch of charlatanism on the part of Jesus in suddenly substituting an impersonal principle for His Person, in His reply to the Jews, who were accusing Him of making Himself the contemporary of Abraham. If one of the two existences compared is personal, the other must be so too, otherwise this statement, marked as it is by the greatest solemnity, is not a serious one.[1]—This saying is certainly among those from which St. John derived the fundamental idea of the first verses of the Prologue. It bears within itself the guarantee of its authenticity, first by its sublime conciseness, then by its very meaning. For what historian would choose to put into the mouth of his hero words which would bring upon him the imputation of being mad?

Ver. 59. "*Thereupon they took up stones to stone Him: but Jesus hid Himself, and went out of the temple.*"[2] — This ray of divinity on the part of Him whom they were interrogating left nothing to the Jews but to worship—or to stone Him. The word ἦραν, properly: *they lifted up,* indicates rather a volition, a threat, than a determined purpose. Comp. the rather stronger expression, x. 31. The stones were probably lying in the court, for the rebuilding of the temple, which was not yet completed. The word ἐκρύβη, *hid Himself,* does not imply, but rather excludes, the idea of a miracle, Jesus being at this time surrounded by a circle of disciples and friends who assisted His escape.—However weighty may be the authority of the documents and Vss. by which the reading of the T. R. is in this instance supported, it is evident that the last words are a marginal gloss, occasioned by the first words of the following chapter and Luke iv. 30. Baur defends their authenticity for the purpose of extracting from this passage a proof of the Docetism of its author. But from

[1] Beyschlag himself felt this, and has now recourse to another expedient, proposed also by Weizsäcker, namely, the distinction between the two theologies found in juxtaposition in this Gospel, that of Jesus Himself and that of the evangelist, to the latter of which alone he considers the idea of pre-existence to belong. But it is not easy to understand how the authenticity of this Gospel can, from this point of view, be defended, as it is by Beyschlag (comp. the more particular discussion of this subject, Introd. i. pp. 186, 187).

[2] After ιερου, T. R., with A C E F G H K L M S U X Δ Λ, the Mnn. Syr. Cop., reads διηλθων δια μεσου αυτων και παρηγεν αυτους (*passing through the midst of them, and so went out*); these words are wanting in ℵ B D It[plerique] Vg. Sah. Or. Chrys.

a Docetic point of view the normal expression should have been, not ἐκρύβη (*He hid Himself*), but ἄφαντος ἐγένετο (*He vanished*).

Such was the termination of the most violent opposition which Jesus had as yet had to sustain. From henceforth He gradually abandoned to His adversaries the field of battle, until that other special ἐκρύβη, xii. 36, with which His public ministry in Israel closed.

We have now seen that all the improbabilities which criticism declares to be so numerous in this and the preceding chapter vanish before a calm and conscientious exegesis. The answers and objections of the Jews, which M. Reuss taxes with grotesqueness and absurdity, have seemed to us, when looked at from the point of view of those who made them, logical and natural. The reasoning of our Lord, which, according to M. Renan, "is, if judged according to the rules of Aristotelian logic, very weak," only appears so because it is forgotten that there were things which Jesus, reckoning on the moral consciousness of His opponents, thought He might lay down as axioms. There certainly is not in these 7th and 8th chapters a single improbability which at all approaches that which would be created in supposing such conversations to have been subsequently invented, outside the historical situation with which they so completely harmonize. We have here no verbiage, no incongruity, no break of continuity. In fact, these conversations are reproduced with such delicacy, that one cannot without difficulty dissent from the hypothesis of Bertholdt, a rationalist of the last century, who supposed that the evangelist took notes of the discourses of his Master at the time when he heard them. Two features especially strike us in these two chapters: 1st. The *colloquial* form, so full of reality, and so far more likely to be engraved on the memory of the hearers than a consecutive discourse; 2d. The *summary* character of the testimonies of Jesus, presenting as they do grand and simple statements without developments, vii. 37, 38, viii. 12, 31, 32. Developments were only added to testimony, properly so called, in proportion as it became a matter of dispute, whether between Jesus and His hearers, or between the latter themselves. These two features would suffice to prove the historical character of the narrative.

SECOND CYCLE.

IX. AND X.

The consequences of the first point of departure, viz. the cure of the impotent man, ch. v., were now exhausted, when a new miracle produced a fresh access of hatred among the Jews, and called forth a new phase of their hostility. Matters had now, however, come to a climax. The incipient faith which had just been manifested in Judaea had come to nought. The test which these believing Jews had not been able to stand was the absolute spirituality of the word and work of Jesus, who from henceforth began to leave this erring community to their blindness, and to labour chiefly in gathering around Him the few who were to form the germ of the future association. Hence the incisive character of the preceding dialogues was now exchanged for the accents of resignation and of affectionate sadness.

1. Ch. ix., a new miracle opens this second cycle.

2. Ch. x. 1–21 contains a first discourse connected with this miracle, and then a delineation of its immediate effects.

3. Ch. x. 22–42 includes a second discourse, which, though delivered rather later and in a different locality, is, with respect to its subject, a continuation of the first; and lastly, a short historical notice.

FIRST SECTION.

IX. 1-41.—THE MIRACLE.

I. THE FACT—VV. 1–12; II. THE INVESTIGATION—VV. 13–34; III. THE MORAL RESULT—VV. 35–41.

I. *The Fact.*—VV. 1–12.

Vv. 1–5. "*And in passing, He saw a man blind from birth. And His disciples asked Him, saying, Master, who sinned, this man, or his parents, that he should be born blind? Jesus answered, Neither he nor his parents sinned: but it is that*

the works of God may be manifested in him. I[1] *must work the works of Him who sent me,*[2] *while it is day; the night cometh, in which no man can work. While I am in the world, I am the light of the world.*" — These first five verses describe the circumstances in which this new miracle took place. If the last words of the preceding chapter in the T. R. were authentic, the first of this would closely connect this scene with what precedes it. Comp. *καὶ παράγων* with *παρῆγεν οὕτως*. There would in this case be an improbability in the narrative; for, as de Wette points out, the question addressed to Jesus by the disciples, ver. 2, assumes a calmer state of mind than that which they could have possessed on leaving the temple, after the scene of ch. viii. But nothing in the genuine text compels us thus directly to combine these two facts; the formula *καὶ παράγων, and in passing,* only requiring us not to interpose too long an interval between them. If the scene, viii. 30–59, took place in the morning, that which follows might well have happened in the evening of the same day. And this time of day well suits the figure which our Lord employs, vv. 4 and 5.—The blind man was accustomed to sit at one of the gates of either the temple, or more probably the city, to beg. The disciples had learnt from himself or others that he had been blind from his birth. Their question seems to have been called forth by the marked attention with which Jesus regarded (*εἶδεν*) him. From the point of view of Jewish Monotheism, suffering appeared to be in all cases the consequence of sin. But the difficulty was how to apply this principle to the present case. The only two alternatives presented to their minds, and indicated by the question of the disciples, viz. that either his own sin or that of his parents was the cause of his misfortune, seemed equally inadmissible. The doctrine of metempsychosis and that of the pre-existence of souls, which might have lent some probability to the former supposition, were never popular in Israel. It would therefore have been necessary to admit that this man's misfortune was either a chastisement inflicted in anticipation of his future sins, or the punishment of some sin

[1] ℵ B D L Cop. Or. read *ημας* (*we must do*) instead of *ιμι* (*I must do*), which has in its favour the fifteen other Mjj., the Mnn. It. Vg. Syr.

[2] ℵ L Cop.: *ημας* (*us*) instead of *μι* (*me*).

committed in the embryo state (Ps. li. 7), both very improbable explanations. As to the second supposition, viz. that he was suffering for the sin of his parents, it seemed opposed to the justice of God. Hence the disciples, perceiving no reasonable solution, asked Jesus to decide.—The ἵνα always retains some notion of purpose: "*that he should have been* born thus according to the divine plan."—The context sufficiently explains our Lord's reply. He does not deny the existence of sin either in this man or in his parents; but neither does He recognise the necessity of any moral connection between this individual or family sin and the blindness with which the unfortunate man was visited. Individual suffering is not often connected, except in a very general manner, with the collective sin of humanity (see ver. 14). Hence it gives us no right to judge those who suffer, but only furnishes a summons to fulfil a divine mission towards them by assisting them. As truly as evil exists in the world, so truly has God His work on earth; and His work consists in finding matter for good in evil itself. Hence all the acts by which we concur in the accomplishment of this divine purpose are called *the works of God*. But this word is here more specially applied to acts which bear the seal of Divine Omnipotence, such as the physical cure of the blind man (vv. 6 and 7), and his spiritual illumination (vv. 35–38). The call to heal this unhappy one had made itself felt in the Lord's heart at the very moment when His eyes beheld him, and it was with this feeling that He fixed them upon him (ver. 1). From ver. 3 Jesus seeks to make His disciples share with Him the point of view from which He regards suffering, and which He developes, vv. 4 and 5, by applying it to His personal task during His sojourn on earth.

When the master who has entrusted a task to the worker (ὁ πέμψας, *he who sent*) gives the signal, the latter must continue to work as long as the hours of labour last. This signal Jesus had just recognised; and even though it was the Sabbath, He could not delay obeying it till to-morrow. He might perhaps at this moment have been contemplating the sun descending towards the horizon: "When night comes," said He, "the workman's labour ceases; my work is to enlighten the world as the sun does. But in a short time I,

like him, shall disappear, and my work will cease; hence I have not a moment to lose."—The reading ἡμᾶς (*we* must work) is defended by Meyer, Lange, and Luthardt. But is it not evidently a correction, intended to generalize the application of ver. 4, and to change this saying into an exhortation addressed to the disciples? Besides, a certain amount of unsuitableness is felt in the direct application to the Lord of the words: *the night cometh when no man can work*—words which seemed incompatible with His heavenly glory. After changing ἐμέ into ἡμᾶς, the μέ, *me*, which follows, ought logically to have been similarly corrected. For there is here a strict correlation between the two notions: *to be sent*, and *to do the work of* . . . Only two of the Mss. (א and L) have been consistent throughout; the others (B and D) have condemned themselves by neglecting to make this second change. It is important to remark that the ancient versions, the *Itala* and the *Peshito*, support the Received reading. The contrast of day and night can, in this context, only designate that of the time of *labour* during the day, and the time of *rest* during the night. There is then no sinister meaning here in the image: *the night*. But it may be asked, In what sense can the image of rest be applied to the heavenly life of Jesus Christ? The work of His earthly life was for Him, as it is for us, that of *sowing;* in His heavenly state He only reaps what He sowed below. It is His Person, as revealed during His brief earthly ministry, which He glorifies in the hearts of men by the Holy Spirit. Consequently, one single opportunity of doing good neglected by Him, one single moment lost below, would have left an irreparable void in that work of God on earth which furnishes the Holy Spirit with the material of His regenerating and sanctifying agency till the close of the present dispensation.

The expression: *I am the light of the world*, ver. 5, has no relation to the figure of day and night, ver. 4; the latter referring solely to the contrast between work and rest, while the idea of *light* is chosen with reference to the special work which the Lord was now about to accomplish of giving physical and spiritual sight to one born blind, and to the more general work of enlightening the human race, of which this cure was an emblem and example. The conjunction

ὅταν, *whilst* (properly: *when it happens that*), shows how transitory and incidental was in His own eyes His sojourn in this world. How, then, should He not hasten to employ a season which was so soon to terminate?

Vv. 6, 7. "*Having said thus, He spat on the ground, and made clay of His spittle, and He anointed with the clay the eyes of the blind man,*[1] *and said unto him, Go, wash in the pool of Siloam* (*which is, by interpretation, Sent*[2]). *He went away then, and washed, and came back seeing.*"—The evangelist, by the words: *having said thus,* makes the act which follows the direct application of the principle just laid down by Jesus.—In Matt. xx. 34 (Mark x. 46), Jesus cures a blind man by His touch alone. In Mark vii. 33, viii. 23, He makes use of His saliva to effect cures. The fact that He employed this means only in certain cases, shows that it was not the vehicle of His miraculous power (Meyer), but a symbol calculated to make the sufferers feel in particular cases (those in which the patient had no other means of putting himself in moral contact with Jesus, as *e.g.* that of the deaf mute, Mark vii. 33 sq.), that their cure emanated from *His Person* Itself. This knowledge was to them the point of departure whence faith, in the higher sense of the word, might be formed in them. But in the present case Jesus did more than anoint the eyes of the blind man with saliva: He applied to them a lump of clay, thus adding an artificial to his natural blindness, and then sent him to wash in Siloam. What, then, it may be asked, was His purpose in acting in this altogether unusual manner? We are here reduced to suppositions: according to several expositors, He desired to test the obedience of the blind man; according to Lücke, to give, on the contrary, some support to his faith; others think that He wanted to give the crowd time to disperse; Baur, that His intention was rather to make the miracle more striking; while, lastly, many are of opinion that this being the case of one born blind, Jesus meant to give the organ, which had never performed its function, time

[1] Instead of the reading of T. R., καὶ ἐπέχρ. τοῦ π. ἐπὶ τ. ὀφθ. τοῦ τυφλ. (*He anointed with clay the eyes of*), which is supported by 14 Mjj., most of the Mnn., It$^{\text{alii}}$ Syr$^{\text{sch}}$, ℵ B L have καὶ ἐπέχρ. (B C: ἐπέθηκε) αὐτοῦ τὸν π. ἐπὶ τ. ὀφθ.; A the same, with the addition of τοῦ τυφλοῦ, *He applied His clay to the eyes of* . . .

[2] This parenthesis is missing in the Syr. and in a Persian translation.

to develope (Meyer). But besides the improbabilities attached to many of these suppositions, none of them accounts for the choice made by Jesus, under these circumstances, of the pool of Siloam. It was the nearest pool, says Meyer. But this particular is exactly contrary to the purpose supposed by this exegete. And is not Lange in the right, we would ask, when he brings into the question the part played by this fountain in the feast which had just terminated? By a solemn and daily libation, the fount of Siloam had figured as the emblem of theocratic favours and the pledge of all Messianic blessings. This rite harmonized with the O. T., which had already contrasted this humble fountain, welling forth silently at the foot of the temple mountain, *the waters of Shiloah, which go softly*, with the *strong waters*, the emblem of the brute force of the foes of the theocracy (Isa. viii. 7). We have seen that Jesus had, during the course of the preceding festival, applied to His Person the theocratic blessings and symbols which it commemorated. Why then should He not, in the present instance, also express by an act what He had hitherto declared in words? He had said: I am to the believer the spiritual rock, the light-giving cloud. He now declares Himself by an act the true fountain of Siloam, the reality of all those divine blessings of which the waters of Siloam were a type. By adding to the real blindness, which He alone could cure, that artificial and symbolic blindness which the waters of Siloam were to remove, he declared *in fact:* what Siloam effects typically, I accomplish in reality. The omnipotent grace of Jehovah, typified in the ancient covenant by this sacred fountain, dwells truly in Me, has even acted through Me. It may be, that by thus making this fountain, which was regarded as sacred, play a part in the miracle,—which He had not done ch. v.,—He had a mind to place this fresh *sabbatic* cure more evidently under the protection of Jehovah (Lange).

Perhaps it is by the symbolic part given to the water of Siloam in the cure of the blind man that the remark of the evangelist: *a name which signifies Sent*, must be explained. In a philologic point of view, the correctness of the translation given by St. John is not disputed. It is admitted that the name Siloam is a verbal substantive or adjective, from שׁלח, to

send, and derived either from the participle passive *Kal*, or rather from the *Pihel* (with the solution of the Dagesh forte into ו). What, then, was the origin of this denomination? The pool of Siloe, discovered by Robinson near the place where the valley of Tyropeon opens on one side upon the valley of Hinnom, on the other on that of Jehoshaphat, is supplied, as it seems, by a subterraneous conduit, which starts from the fountain of the Virgin in the valley of Jehoshaphat, and traverses in a zigzag direction the rock Ophel, the southern spur of the Temple hill. The name: *Sent*, has been explained by this circumstance, which would thus signify water *brought* from a distance. Ewald and Hengstenberg are of opinion that this name rather designated the spring itself, the fountain of the Virgin which supplies the pool, whether the word signifies simply a conduit or jet of water, or whether, as Hengstenberg thinks, this sacred water was so called as *sent* from Jehovah, springs being regarded in the East as gifts of God. In any case, Israelite consciousness had been, as we have seen, forcibly struck by the fact that this spring flowed from the Temple hill itself, the residence of Jehovah, and had from the earliest times, from the prophetic era, attached to this water a Messianic signification. It was undoubtedly this relation, with which the mind of the whole nation was penetrated, that St. John meant to bring forward in the parenthesis concerning the meaning of the word Siloam. The command: Go to Siloam (the typically Sent) to cleanse thyself from that which causes thine artificial blindness, was in his eyes figurative of the call: Come by faith to me, the really Sent, who alone can cure thy blindness, both physical and moral.

Meyer and others are not afraid of doing violence to the good sense of the evangelist, by admitting that St. John saw, prefigured by this name: Sent, the sending of the blind man to Siloam. As if there were the slightest logical relation between the individual thus sent and the name of the pool to which he was sent; as if, especially, the name of Sent were not the constant title of Jesus Himself in this Gospel. Lücke, to get rid of this parenthesis, which perplexed him, has recourse, with some hesitation, to the hypothesis of an interpolation. The *Peshito*, indeed, omits these words, but his supposition cannot find sufficient support in this omission; for the Syriac

translation might easily have omitted, as useless, the Greek interpretation of a Hebrew word. The Alex. reading offers a repugnant sense, *his* clay!—The prep. εἰς is used with νίψαι, probably because the blind man had to descend into the pool. Meyer thinks rather because, in washing, he was to let the clay fall into it.—The blind man would easily find a guide among those present.—When the evangelist says: *he came back seeing*, he does not mean that the blind man found Jesus where he had left Him; he sought Him there that he might thank Him; but not finding Him, returned to his home, as is shown by the expression following, *the neighbours*, and by vv. 35 and 37.

Vv. 8–12. "*The neighbours therefore, and they which before saw him beg,*[1] *said, Is not this he that sat and begged? Some said, It is he: others, He is like him.*[2] *He said, I am he. Then they said to him, How were thine eyes opened? He answered and said,*[3] *A man*[4] *called Jesus made clay, and anointed my eyes, and said unto me, Go to the pool of Siloam,*[5] *and wash. Having gone there and washed, I recovered sight. Then said they to him, Where is this man? He said, I know not.*"—These verses express in the most natural and dramatic manner the return of the blind man to his house.—The evangelist makes a distinction between his neighbours and those in general who were accustomed to see him (θεωροῦντες) begging.—The question of ver. 8 is asked by all; but two different spirits are directly manifested in the solutions offered ver. 9. Some candidly own the fact; others are already seeking some expedient for eluding it. According to the Byzantine reading, even the latter positively concede a resemblance calculated to establish identity; while, according to the Alex. variation, they admit only an accidental likeness. Whichever shade of difference is adopted, it was evidently the latter who, after hearing the statement of the blind man, put to him the questions of vv. 10 and 12.—The expression: to

[1] T. R., with 9 Mjj., reads τυφλος; ℵ A B C D K L X, 10 Mnn. It^{aliq} Vg. Syr. Cop. read προσαιτης; It^{plerique}: τυφλος ην και προσαιτης.

[2] ℵ B C L X It^{aliq} Vg. Syr. Cop. have: ουχι αλλα ομοιος (*no, but he is like him*) instead of ομοιος (*he is like him*), which is the reading of T. R., with all the others.

[3] Και εἰπεν is omitted by ℵ B C D L It^{aliq}.

[4] ℵ B L and some Mnn. read ο before ανθρωπος.

[5] ℵ B D L X It^{aliq} Syr^{sch}: εις τον Σιλωαμ instead of εις την κολ. του Σιλωαμ.

recover sight (ver. 11), is used because blindness, even though original, is an unnatural state.[1] The question of ver. 12 betrays an intention to provoke an inquiry, and forms the transition to what follows.

II. *The Investigation.*—vv. 13–34.

First appearance of the blind man, vv. 13–17. The blind man confronted with his parents, vv. 18–23. Second appearance of the blind man, vv. 24–34.

Vv. 13–17. "*They bring to the Pharisees him that before was blind. Now it was the Sabbath day that*[2] *Jesus made the clay, and opened the eyes of this man. The Pharisees in their turn also asked him how he had recovered sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath day. Others said, How can a bad man do such miracles? And there was a division among them. Speaking again to the blind man, they say to him, And thou, what sayest thou of him, in that he opened thine eyes? He answered, He is a prophet.*"—Those who urged an investigation were the ill-disposed questioners of vv. 10 and 12.—The term, *the Pharisees*, cannot designate the whole Sanhedrim (comp. vii. 45). It is probable that the important sect of the Pharisees had a certain organization, and that the persons here indicated were its chosen representatives, its committee of management. It was undoubtedly now the day after the miracle.—The words: *he made clay*, are aptly added to bring out the anti-Sabbatic work in the miracle. Renan says of our Lord, "that He openly violated the Sabbath," an opinion which we have refuted (p. 160). In the present case, as well as in ch. v., Jesus trampled not on the Mosaic Sabbath, but on its Pharisaic caricature.—The πάλιν (literally: *again*)

[1] With respect to the term ἀνέβλεψε (literally: *he again saw*), Meyer quotes a passage of Pausanias (*Messen.* iv. 12. 5, ed. Schubart), in which that author also uses this term concerning the cure of one born blind. The fact being in itself a very interesting one, we add the following details: A Messenian diviner named Ophioneus is spoken of as τὸν ἐκ γενετῆς τυφλόν (*blind from birth*), who, after a violent attack of headache, recovered his sight (ἀνέβλεψεν ἀπ' αὐτοῦ). It is true that Pausanias subsequently states that he soon afterwards lost it.

[2] ℵ B L X It^{alliq} read ἐν ᾗ ἡμέρᾳ instead of ὅτε.

and the repeated *and* (ver. 15) are derived from the impression made upon the blind man, who was wearied by these questioners, whose purpose he already discerned. This also explains the somewhat abrupt brevity of his answer. The division which had manifested itself among the public now appeared in this narrow circle also. Some, starting from the inviolability of the Sabbatic law, refuse to concede to Jesus, as a transgressor of this law, any divine mission, whence logically follows their denial of the miracle. Others, starting from the fact of the miracle, infer the holiness of Jesus, and implicitly deny the violation of the Sabbath. The choice of the premiss depends here, as ever, on moral liberty; it is at the starting-point that the lovers of light and the lovers of darkness separate; what follows is a mere matter of logic.—Ἁμαρτωλός must not be translated by *sinner*. The defenders of Jesus were not intending to assert His perfect holiness; and the termination ωλος expresses abundance, custom; hence a man without principle, like the publicans.—The question addressed to the blind man, ver. 17, was designed to extort from him something which might furnish a pretext for suspecting his truthfulness. On his part, in accordance with received opinion (iii. 2), he recognised in this miracle the sign of a divine mission, and frankly owned it.

Vv. 18–23. "*The Jews then did not believe that he had been blind, and recovered sight, until they sent for the father and mother of him that had recovered sight. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered them, and said, We know that this is our son, and that he was born blind: but how he now seeth, we know not; or who hath opened his eyes, we know not: he is of age, ask him;*[1] *he shall speak about what concerns himself. The parents spoke thus, because they feared the Jews: for the Jews had agreed already, that if any man did own Him for the Christ, he should be excluded from the synagogue. Therefore said his parents, He is of age, ask him.*"—From this point the investigation was conducted by the party decidedly hostile to Jesus (οἱ Ἰουδαῖοι). They suspected some collusion between Jesus and the blind man, and desired on that account to

[1] ℵ omits the words αυτον ερωτησατε. B D L X It^plerique place them before ηλικιαν εχει.

examine his parents. Of the three questions contained in ver. 19, the two first, referring to the original blindness of their son, and the identity of the cured man with this son, are immediately answered in the affirmative by the parents. There is a touch of the ridiculous in the three *αὐτός, he,* by which they remit to him the solution of the third.—The term *συνετέθειντο, they had agreed,* ver. 22, indicates a decision come to, and not, as Meyer thinks, a simple intention. This is brought out by the word *ἤδη, already,* and by the knowledge the parents had of this measure.—It is probable that at this time only the first of the three degrees of excommunication subsequently allowed by the Rabbis was resorted to. This penalty consisted in exclusion from the synagogue, and the interruption of domestic relations for thirty days, which might be prolonged. This was a new branch thrown out in the development of hostile measures against Jesus, and formed the point of transition between the mission of the officers (ch. vii.) and the decree of ch. xi. The cowardice of the parents was a prelude to that of the whole people.

Vv. 24–34. "*They summoned for the second time the man who had been blind, and said unto him, Give glory to God: we know that this man is a bad man. He answered,*[1] *Whether he be a bad man, I know not: one thing I know, that, having been blind, I now see. They said to him again,*[2] *What did he to thee? how opened he thine eyes? He answered them, I have told you already, and you did not hearken: wherefore would you hear it again? will you also become his disciples? They reviled him, and said to him, Thou art his disciple; but we are Moses' disciples. As for Moses, we know that God spake to him: but this man, we know not whence he is. The man answered and said unto them, Why, herein*[3] *is the marvellous thing,*[4] *that you know not whence he is, and yet he hath opened my eyes. Now we know that God heareth not the wicked: but if any one honours Him, and does His will, this man He hears. Never has it been heard that any one opened the eyes of one born blind. If*

[1] The Alex. omit *και εἶπεν*, which the T. R. adds.

[2] ℵ B D It^plerique Vg. omit *πάλιν*.

[3] T. R. with 11 Mjj. : *εν γαρ τουτω*; ℵ B L : *εν τουτω γαρ*; D Syr. : *εν τουτω ουν*; X Λ : *εν γαρ τουτω*.

[4] ℵ B L, 3 Mnn. Chrys. read *το* before *θαυμαστον*.

this man were not of God, he could do nothing like this. They answered and said to him, Thou wast altogether born in sin, and thou teachest us! And they drove him out."—A deliberation, in which the violent party prevailed, took place after the blind man had been thus confronted with his parents, and it was decided to extort from him a disavowal of the miracle on the ground of the Sabbatic principle; in other words, to annihilate fact by dogma. The expression: *to give glory to God*, designates homage rendered to one of the divine perfections temporarily obscured by some word or act which seemed to impugn it (Josh. vii. 19; 1 Sam. vi. 5). The blasphemy in this case was the blind man's assertion: *He is a prophet*, which, as giving this title to one who had broken the Sabbath, was regarded as impeaching both the truth and holiness of God. Hence they demanded that this guilty assertion should be blotted out by the contrary one: He is a bad man.—*We* know, said the rulers, thus setting themselves up as the representatives of theological knowledge in Israel. According to their knowledge, the miracle could not take place, therefore it did not. The blind man, on his side, while wisely owning his incompetence in theological questions, simply opposes fact to knowledge, and, conscious of the bad faith of his opponents, uses language decidedly ironical. The latter, sensible of the strength of his position, again question him respecting the circumstances of the fact (ver. 26), hoping to discover, in some of the details, the means of attacking the fact itself. Having failed to overthrow it by dogma, they endeavour to undermine it by criticism. This return to a phase of the investigation which had already been gone through, made the blind man indignant, and at the same time emboldened him. He triumphed in their impotence, and his answer overflowed with irony: You did not hear: you are deaf then! To cover their confusion, they revile him, and declare their choice made between Jesus and the Sabbath, or, which comes to the same thing, between Jesus and Moses. The blind man, finding that he was argued with, grew bolder and bolder, and began to argue in his turn; if he had not studied theology, he at least knew his catechism. What Israelite is unacquainted with the theocratic axiom that a miracle is an answer to prayer, and that the prayer of

the wicked is not answered?—The construction of ver. 30 is doubtful. Meyer, Luthardt: "Under the circumstances, it is very strange that you should not know whence he is, and that he has opened my eyes." But in this sense the last words are needless. We think, on the contrary, that the idea: "and that he has opened my eyes," is the supposition of the preceding phrase: *whence he is,* and that it would be better to make the proposition ὅτι . . ., the development of the ἐν τούτῳ, and to regard the last proposition as principal and antithetic, introduced by καί, *and, and yet,* as is often done in this Gospel: Herein is truly a marvel, that you know not whence this man is, and yet he has opened my eyes! Γάρ, *for:* in fact, this is somewhat strange.—*We know,* we Jews in general (ver. 31), as opposed to the arrogant *we know* of these *doctors* in vv. 24 and 29.—The reasoning is close; ver. 31 is the major, ver. 32 the minor, while ver. 33 draws the conclusion.

Vanquished by such remorseless logic, whose point of support is simply the principle, *that what is, is,* the adversaries of Jesus betake themselves to invective. In saying to the blind man, Thou wast altogether born in sin, they allude to the blindness with which he was born, and which they regard as a proof of his having been born under the curse of God (vv. 2 and 3), and do not perceive that, by this very insult, they do homage to the reality of the miracle which they aim at denying, their unbelief at last giving itself the lie.—The expression: *they drove him away,* means only that they violently expelled him from the hall. Excommunication, properly so called, could only be pronounced by the Sanhedrim, and in virtue of a formal deliberation; but it would naturally result from this scene.

If the simple and dramatic character of any narrative is a voucher for its truth, it is so in the present case. The fact was not invented to support a metaphysical discourse, for no such discourse exists. There is so little ideality in the whole scene, that it is, on the contrary, based from beginning to end on reality, as even Baur acknowledges. "The reality of the fact," he says, "was the point against which the opposition of the adversaries was broken."[1] And yet this fact was, in his opinion, invented! What kind of man could the evangelist have been, to write a whole chapter to show how theologic argument was refuted by a fact, while he himself did not believe

[1] *Theol. Jahrb.* vol. iii. p. 119.

in the reality of this fact? Does not criticism here fare as the Pharisees do at ver. 34, and give itself the lie? In fact, the entire chapter shows modern criticism its own portrait. The defenders of the Sabbatic statute reason thus: God *cannot* lend His power to a violator of the Sabbath, hence the miracle attributed to Jesus does *not exist*. *A non posse ad non esse valet consequentia.* The opponents of the miraculous in the gospel history reason in exactly the same manner, merely substituting a scientific axiom for a religious statute: The supernatural *cannot* exist; therefore, however well attested the cure of one born blind may be, it does *not exist*. But the fact holds good against the statute of whatever kind it may be, and will in the end force it to abdicate.

III. *The Moral Result.*—vv. 35–41.

Vv. 35–38 present the moral result of this miracle, and vv. 39–41 express that of the agency of Jesus in general.

Vv. 35–38. "*Jesus heard that they had driven him out; and finding him, He said to him, Dost thou believe in the Son of God?*[1] *He answered and said, And*[2] *who is He, Lord, that I may believe in Him? Jesus said unto him, Thou hast both seen Him, and He who is talking with thee is He. He said, Lord, I believe. And he prostrated himself before Him.*"[3]—To attain the end at which Jesus was aiming, the bodily cure of the blind man must terminate in his spiritual illumination; and truly his courageous fidelity in presence of the enemies of Jesus made him worthy to obtain this fresh favour. This transition is expressed in the text by the first words of ver. 35: *Jesus heard . . . and . . .* In the question addressed by our Lord to this man, the reading: *Son of God,* is undoubtedly to be preferred to that of three ancient Alex.: *Son of man,* for it alone explains the act of worship with which the scene terminated (ver. 38). We have already shown (vol. i. pp. 435 and 452 sq.) that the term *Son of God* is never synonymous with Messiah. It does not indicate a theocratic office, but always expresses a personal relation between God and the individual thus designated. Here, however, as also at

[1] Instead of τοῦ θεοῦ, ℵ B D and Sah. read τοῦ ἀνθρώπου.

[2] Καί is omitted by A L, many Mnn. It. and Vg., but is maintained by 14 Mjj. and a large number of Mnn.

[3] ℵ omits ver. 38 and the first words of ver. 39 (as far as εἰς κρίμα, exclusive).

i. 34, we must distinguish between the full meaning which this term possesses in the mind of Him who uses it, and the confused presentiment which it excites in the mind of His hearer. —The question: *Dost thou believe?* does not mean: Art thou disposed to believe? (Lücke). It is one of those questions often put by Jesus, which, surpassing the actual light of those to whom they were addressed, were by that very fact calculated to lead to the desired explanation. Thou who hast just behaved with so much courage, dost thou then believe? Jesus imparted to the conduct of the blind man a value which as yet it possessed only by implication. The man had perceived Him to be a prophet, and had courageously declared Him to be one; he had thus obliged himself to receive the testimony of Jesus concerning Himself, whatever it might be. The blind man unhesitatingly accepted this consequence of his own declaration, a particular very vividly expressed by the particle *καί, and*, at the beginning of his question. This word, in fact, serves to identify the light which he waits for with that which Jesus has just offered him. Comp. Luke xviii. 26.—Jesus might have replied: It is myself; but He prefers to designate Himself by a paraphrase which recalls His work, for His work was the guarantee of His testimony. The words: *thou hast seen Him*, remind the man of the miracle by which he has been enabled to behold Him who was then speaking to him. He says, as it were: Thy healer, in whom thou hast recognised a prophet, and this very prophet who is now speaking to thee with divine authority, is Himself the Son of God. There is a nice correlation between the first *καί* in the answer of Jesus: Thou hast *both* seen Him, and that in the question of the blind man. These repetitions of *and* show how readily, easily, and naturally the moral facts which form the essence of the narrative are linked together. In this rapid development one advance does not wait for another.—Ver. 38 expresses, both by word and fact, the climax of this gradual illumination. Under these circumstances, in which there was neither forgiveness to ask, nor supplication to offer, genuflexion could be nothing else than the homage of worship. Besides, this act certainly relates to the expression, *Son of God;* and, as Meyer remarks, the term *προσκυνεῖν, to prostrate oneself*, is always applied by St. John to divine worship (iv. 20 sq. and xii. 20).

At the sight of this man thus prostrate at His feet, and inwardly enlightened, our Lord felt called upon to proclaim the general effects which would be produced upon the world by His ministry.

Vv. 39–41. "*And Jesus said, I am come into this world to exercise this judgment; that they which see not might see, and that they which see might become blind. And those of the Pharisees which were with Him heard these words,*[1] *and said unto Him, And we, are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore*[2] *your sin*[3] *continueth.*"[3]—Εἶπεν, *He said*, without any personal regimen, indicates a general reflection by Jesus with respect to what had just taken place.—Properly speaking, the end of His coming is to give light to the world; but this being unattainable in the case of those who refuse to be enlightened, there is a secondary one, viz. that they who reject the light should be blinded thereby.—The term κρίμα designates rather a result of the coming of Jesus than a judicial *act* exercised by Himself (κρίσις). This result, though undoubtedly designed (εἰς), is properly the work of man. The term, *into this world*, recalls the expression, *light of this world*, ver. 5. Most expositors (Calvin, Lücke, Meyer, etc.) give to the expression: *those who see not*, the subjective meaning: those who *feel* and *own* that they do not see. This interpretation arbitrarily weakens the meaning of the expression used by our Lord, and does not suit the context; for the man whose cure occasioned this saying, was not more sensible of his blindness than other blind men whom Jesus did not cure. *They which see not* are, then, persons who are really in a state of ignorance; such persons as the rulers themselves spoke of, vii. 49: as *this crowd which knoweth not the law*, the ignorant in Israel, called by Jesus, Luke x. 21: νήπιοι, *babes*. *They who see* are consequently those who, throughout this chapter, say of themselves: *we know*, the experts in the law, called by Jesus, in the same passage of St. Luke, *the wise and prudent* (σοφοὶ καὶ συνετοί). While the former have no knowledge of their own to prevent their surrendering themselves to the revelation of truth brought

[1] ℵ D It^plerique Vg. and Cop. omit ταυτα.
[2] ℵ B D K L X, some Mnn. It^plerique, Vg. and Cop. omit ουν.
[3] D L X: αι αμαρτιαι . . . μενουσιν (instead of the singular).

into the world by Christ, the latter, regarding their imperfect knowledge as perfect, oppose it to the new revelation, and, as we have seen in this chapter, even attempt to do away with facts by their theological axioms. Hence, while the former eagerly welcome the beams of that sun which is rising upon the world, the feeble light possessed by the latter becomes totally obscured, and they relapse into utter darkness.—The delicate distinction between μὴ βλέποντες (*they who see not*), in the first clause, designating a vision *not yet* developed, and τυφλοί, *blind*, in the second, designating the total blindness resulting from the destruction of the organ of sight, should be remarked. This passage therefore expresses the same thought as the saying of Jesus in the synoptic Gospels: "*I thank thee, O Father, Lord of heaven and earth, that Thou hast hidden these things from the wise and prudent, and hast revealed them unto babes*" (Matt. xi. 25; Luke x. 21). Meyer objects that in this case the *seeing* and *not seeing* refer to the law, and the *becoming blind* to the gospel, and that the ambiguity thus created makes this reference inapplicable. But in the eyes of Jesus (comp. v. 45 sq.) the law and the gospel are but one and the same increasing light, and acquaintance with the law would lead, if earnestly applied, to acceptance of the gospel.

Certain Pharisees, who were at this time among those who surrounded our Lord, ironically ask Him whether He ranked them, the learned of Israel, among the blind of ver. 39. They do not, as it seems to me, strictly distinguish between the *not seeing* and the *blind* of ver. 39, but keep to the general idea of blindness, and ask whether it applies to themselves also.

The reply of Jesus to this sarcasm (ver. 41) is one of crushing severity. Instead of treating them, as they undoubtedly expected, as blind, He says, on the contrary: Would to God that you were so! He here uses the word in the sense of *those who see not* in the first proposition of ver. 39, viz. those who do not possess the religious knowledge resulting from a profound study of the law. This was indeed the meaning of the expression which was uppermost in the thoughts of those who interrupted Him. Had they really belonged to the ignorant portion of the nation, their unbelief might have been merely a result of surprise or seduction: it would be the *sin against the Son of man, which may be forgiven in this world,*

or even in another. But, enlightened as they were by their knowledge of the law and the prophets, it was knowingly that they rejected the Messiah: *This is the son, the heir; come, let us kill him, and the inheritance shall be ours.* This was the sin against the light of the Holy Spirit, against truth clearly discerned, and was unpardonable: *μένει, it abideth.*—This meaning, which is also that adopted by Luthardt, seems to me much more natural than that of Calvin, Meyer, and most others: If *you felt* that you do not see, if you consented to acknowledge your ignorance, I could cure it; but you arrogantly boast of your knowledge, and for that reason your disease is incurable. The expression: *you, you say* (*yourselves* say), proves nothing in favour of this latter sense and against ours, as Meyer asserts; for these words contain an allusion to the ironical question of the Pharisees (ver. 40), by which they denied their blindness, thus testifying *with their own mouth* that they were not without light. You yourselves own, by saying on every occasion: *we know* (see the whole of the preceding narrative), that you are not among those who are ignorant of the preparatory revelations which God has granted to His people. You are therefore without excuse.

The relation here pointed out between the ignorant and the learned in Israel was reproduced on a larger scale in the relation between the heathen and Jesus, and with the same result. The sin of the heathen, who so long persecuted the church, has been pardoned; while the crime of rejecting the Messiah, consciously committed by Israel, still weighs upon this people. Jesus well knew that this judgment, which His coming would entail, embraced the whole world. Hence He said: For judgment am I come *into this world*, that . . . The same sentiment reappears at the close of the next paragraph. Comp. x. 3, 4, 16.

SECOND SECTION.

X. 1–21.—THE FIRST DISCOURSE.

The following discourse comprises three parables: that of the Shepherd (vv. 1–6), of the Door (vv. 7–10), and of the

Good Shepherd (vv. 11–18); these are succeeded by an historical notice (vv. 19–21).

This discourse is not, like those of ch. v. and vi., the development of a theme furnished by the miracles which respectively preceded them. Jesus does not therein explain, on the occasion of the cure of the man born blind, that He is Himself the Light of the world. Still it is no less closely connected with the facts related in the preceding chapter, and is, properly speaking, only a reproduction of these facts under the parabolic form. The violent irruption of the thieves into the sheepfold represents the tyrannical proceedings of the Pharisees in the theocracy, proceedings of which ch. ix. furnishes a specimen. The charm exercised over the sheep by the voice of the shepherd, and the docility with which they follow him, recall the simple and persevering faith of the blind man. Lastly, the treatment, so full of tenderness, of this ill-used and insulted individual by Jesus, is portrayed in the picture of the good shepherd interposing in behalf of his sheep.

The three parables form three pictures in gradational succession. On the occasion of the violent expulsion of the man born blind, Jesus beheld with affection that true Messianic flock which was already beginning to separate itself from the ancient Israelite community. This forms the first picture. He next depicted the happy and glorious privileges which this flock, when once it was gathered around Him, would enjoy, in contrast with the cruel treatment which those members of the ancient people who remained under the evil direction of their present leaders would incur. This is the second picture. Lastly, He brought out that sentiment which was the soul of His Messianic ministry, His love for His flock: a love extending to the complete sacrifice of Himself. This is the third picture. There is nothing vague or commonplace in these delineations, which present a faithful reflection of the state of things at the time when Jesus was speaking.

I. *The Shepherd.*—vv. 1–6.

Vv. 1–5. "*Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in*

by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth[1] *his own sheep by name, and leadeth them out. And when he hath put forth all his own sheep,*[2] *he goeth before them, and the sheep follow him: because they know his voice. A stranger will they not follow,*[3] *but will flee from him: for they know not the voice of strangers.*"—This picture deserves rather to be called an allegory than a parable. In the parable, the thought is clothed in a form which, to a certain extent, has a meaning independent of its moral application; in the allegory, the application is directly felt in each feature of the picture, and there is no time for the image to take a form independent of the thought. A parable is a picture; an allegory, a transparency.

It has been thought that the images here employed by our Lord must have been borrowed from some sight which was at the moment before His eye; that it was, for example, the hour at which the shepherds were bringing home their flocks from the neighbouring pastures to Jerusalem.[4] This supposition might also be extended to the second picture, by assuming that Jesus was near the *sheep gate* when He uttered the 7th and succeeding verses.[5] Such suppositions are not improbable. But in any case, it is evident that our Lord, who in the preceding discourses had applied to Himself all the theocratic symbols, is here continuing the same method. David had already invoked the Lord as his Shepherd (Ps. xxiii.). Jehovah, in His supreme manifestation as the Messiah, had been represented by the prophets as the Shepherd of Israel: Isa. xi. 11; Ezek. xxxiv.; Zech. xi. The latter passage even presents a remarkable analogy with the actual situation: the Messiah makes a last effort to rescue the flock of Jehovah from slaughter; He tries to feed it; He dismisses the three shepherds who had fed it before Him, but only succeeds in attaching to Himself the poorest of the flock; he breaks His staff after a month's labour, receives thirty pieces of silver as his wages, like a servant of the

[1] ℵ A B D L X and some Mnn. read φωνει instead of καλει.

[2] B D L X, some Mnn. It$^{\text{alii}}$ and Cop. read ιδια παντα (*all*) instead of ιδια προβατα. ℵ and some Vss. read τα ιδια only.

[3] Some (A B D, etc.): ακολουθησουσιν; T. R., with the others (ℵ K L, etc.), ακολουθησωσιν.

[4] Neander, in his lessons.

[5] F. Bovet, *Voyage en Terre-Sainte.*

lowest class, and leaves the flock to the bad shepherds, who lead it to the slaughter. Now, what was Jesus doing at this very time? After having vainly endeavoured to gather Israel, He renounced the hope of saving the nation; and, leaving to the Pharisees the government of the flock in general, which was led by them to the slaughter, He confined Himself to leading out of this flock the few poor sheep who, like the blind man, looked unto Him. It is almost impossible to suppose that Jesus had not the picture drawn by Zechariah in His mind when He uttered the words in question.

Lücke justly observes that the formula, Amen, amen, never begins anything quite new, but always closely connects what follows with what went before, whether by way of contrast or confirmation.—A sheepfold in the East is not a covered building like our stables, but a mere enclosure surrounded by a wall or palisade. The sheep are brought into it in the evening, several flocks being generally assembled within it. The shepherds, after committing them to the care of a common keeper, the porter, who is charged with their safe keeping during the night, retire to their homes. In the morning they return and knock at the closely-barred door of the enclosure, which the porter opens. They then separate each his own sheep, by calling them; and after having thus collected their flocks, lead them to the pastures. As to robbers, it is by scaling the wall that they penetrate into the fold. Calling to mind these customs, described by Bochart in his *Hierozoicon*, and confirmed by most modern travellers, almost explains the allegory.—The sheepfold represents the theocracy. The irruption into the enclosure, by the two means of stratagem (κλέπτης, *the thing*) and violence (λῃστής, *the robber*), signifies the hypocrisy and audacity by which the Pharisees had succeeded in establishing within this spiritual enclosure an authority unsanctioned by any commission from God. In fact, nothing in the law justified the mission which this party arrogated to itself, and the despotic power it exercised in Israel. In opposition to this unauthorized agency, the image of the door naturally designates the legitimate entrance, viz. a function *divinely instituted*, and especially, as shown by the context, the Messianic office, announced and prefigured throughout the O. T. The shepherd is therefore the Messiah, with a view to

whom this normal entrance was prepared. The subst. *ποιμήν, shepherd*, being in Greek without an article, and consequently adjectival, designates the quality and not the individual: he enters like a shepherd (not like a robber). The reality of his divine vocation is proved by the manner of his entrance; he has no need to scale the wall, for the porter opens the door to him.—Who then is the porter? According to Bengel, Hengstenberg, and Gess, God Himself, because it is the Father who draws souls to the Son (ch. vi.). But could God, the owner of the flock, be fitly represented by a servant of a quite inferior and subordinate position to the shepherds themselves? According to Stier and Lange, he is the Holy Ghost, to which meaning the same objection equally applies. Besides, by this image our Lord must have meant to designate some historical function, some ministry as positive as that of the Messiah Himself. According to Chrysostom, the porter is Moses, because the law leads to Christ—a notion which seems rather far-fetched. Modern expositors (Lücke, de Wette, Meyer, Luthardt) think that this individual is but an embellishment of the picture. But this cannot be conceded, seeing how specially the part assigned him is defined. Lampe understands by the porter those in Israel who were waiting for Christ, and especially John the Baptist. The whole commencement of this Gospel shows that it was indeed the latter, but the latter alone, whom Jesus had in mind; for it was he whom God raised up in Israel for the express purpose of announcing the Messiah, and introducing Him into the theocracy. "There was a man sent from God to bear witness to the light, *that all men through him might believe*" (i. 6, 7). His testimony, invested with divine authority, ought to have immediately opened the door of all hearts to Jesus.

The shepherd is not distinguished from the robber by his mode of entrance alone, but also by the manner in which, when he has entered, he gathers the flock. The thief seizes the sheep with violence; the shepherd confines himself to calling them; his sheep recognise his voice, and, separating themselves of their own accord from those which belong to other shepherds, gather around him. The entire theocratic nation was not the flock of the Messiah, as Jesus well discerned. Hence a selection must take place; but there was

no need that He should Himself take steps for such a purpose; it was enough that He should speak, for there is a pre-established harmony between the heart of the sheep and the sound of His voice. Is He not Jehovah, the shepherd of the Old Covenant, whose voice was already known by His own sheep (1 Cor. x. 4, 9)? When He presented Himself to Israel, did He not come *unto His own?* The expressions *οἱ ἴδιοι, His own,* and *τὰ ἴδια, His own dwelling-place,* i. 11, are certainly borrowed from the discourse we are explaining (vv. 3 and 4). This was the reason that, as soon as Jesus appeared, He seemed one already known and loved to every Israelite indeed, to every Nathanael.—Several exegetes (Meyer) apply the expression *sheep,* in vv. 2 and 3, to the members of the theocracy in general, in opposition to the term *His own sheep,* in vv. 3 and 4, which designates, they think, believers only. But this distinction is untenable, for it would compel us to give to the expression, *hear His voice,* an entirely external sense, which would be contrary to the parallel verse (27) and to the context. The term *sheep,* vv. 2 and 3, as well as *His own sheep* in the succeeding verses, signifies only such Israelites as were morally disposed to believe in the Messiah. If Jesus afterwards added the epithet *ἴδια, own,* it was not to distinguish them from those previously mentioned, but to emphasize the new value they acquire in His heart when once they have come to Him, and have become by faith completely *His.* Then He *names* the particular name of each,—for this is the meaning of the reading *φωνεῖ,*—or He *invites* them to follow Him by calling them by name, which is the meaning of the reading *καλεῖ.* In either case there is a more special element than in the preceding and general call to faith, indicated by the word, *His voice.* After having drawn them to Himself, He bestows upon them quite personal marks of His knowledge of, and favour towards, them. The name is in Scripture, as Hengstenberg remarks, the expression of personality. This special name, given to every sheep, is a proof of individual acquaintance and tenderest affection. Witness the name of *Peter* given to Simon (i. 43), and the address: *Mary,* in which Jesus sums up all that Mary is to Him, all that He is to her; also the *thou,* believest thou, addressed to the healed blind man, ix. 35.

Unless we are mistaken, exegesis did not, before Lange, grasp the bearing of the words: *and he leadeth them out.* To understand them, it was necessary to have penetrated more deeply into the thought and plan of St. John's Gospel than had till late been attempted. We have in these words not a mere every-day description of the shepherd leading his flock to pasturage, but a precise statement by Jesus of a definite *historical* situation. The time had come for Him to lead His own flock out of the theocracy which was devoted to destruction. He recognised the signal of this inevitable rupture in the expulsion of the man born blind (ix. 24), in the decree of excommunication which struck both Himself and His followers, and generally in the violent hostility of which He found Himself the object (ch. vii. and viii.).

The shepherd, having called and gathered his sheep, and bestowed upon each of them a mark of special affection, leads them out from the field in which they had been shut up. The term ἐκβάλλειν, *to cast out, to throw out*, ver. 4, forcibly expresses the leading idea of the passage. The word designates an energetic and almost a rough act on the part of the shepherd in assisting any sheep, who might still be hesitating, to quit the pale within which it had been hitherto kept, and fearlessly to surrender itself to the chances of the new existence which the call of the shepherd opened to it. The remainder of the verse describes the life of the Messianic flock thus collected in those spiritual pastures to which its divine leader had introduced it; then the persevering faithfulness of the sheep, of which that of the blind man had just furnished an example; and lastly, the close relation henceforth existing between these sheep and their shepherd. There is a remarkable tenderness in the words, "when he hath put them forth, he goeth *before them.*" So long as they were yet within the fold, he stayed behind to urge them onwards, that not one might remain (πάντα, *all*, according to the Alex.). But when once the departure is accomplished, he puts himself at their head to lead the flock to pasturage. In fact, every separate feature of the picture exhibits an admirable accuracy. Οἴδασι, *they know*, says more than ἀκούει, *they hear* (ver. 3), this latter term being used to designate their reception of the first call, the former referring to that personal acquaintance already formed which is the result of daily intercourse.

As the sheep pursue their way, the voices of strangers are heard on the right hand and on the left, seeking to entice them from the footsteps of their shepherd; these are thieves, who, not daring openly to act the part of robbers, try to fill that of seducers. Perhaps our Lord was alluding to the hypocritical exhortation of the Pharisees, ix. 24: *Give God the glory*, and to their sarcasms, ix. 41. But inducement was as powerless to break the tie, when once formed, as violence had been to prevent its formation. The sheep were already so familiar with the voice of the shepherd, that any other than his only repelled and estranged them.[1]

Many of the best modern exegetes, Lücke, Meyer, Luthardt, and even Lange, who has so well grasped the relation between this parable and the entire situation, apply the image of the shepherd, not to our Lord, but to *the pastors* of the New Testament. The chief reason adduced by Meyer in favour of this interpretation is the saying of Jesus (ver. 7): *I am the door*, from which it is inferred that He cannot be the shepherd in the first picture, but that this part is filled by the disciples and other future pastors of His church. Jesus was to them the door, because by His word and by His Spirit He opened for them an entrance into men's hearts. But the reason alleged is of no value, for the two pictures are, as we shall see, and as is proved by the separation made between them by ver. 6, absolutely different. Besides, this application entirely breaks the connection between this disclosure and the scene which precedes it, and the general connection between this and all the discourses as yet reported. For what are these but so many testimonies to *the Person* of Jesus Himself? Again, if the disciples had taken an active part in the preceding scene, it might be intelligible that Jesus should contrast them, as the representatives of the ministry of His church, with the Pharisees. But this was by no means the case. Jesus had stood alone in the breach, and it is impossible to understand what could induce Him to oppose to the Pharisees, any other individual

[1] There is a well-known anecdote of a Scotch traveller, who, meeting under the walls of Jerusalem a shepherd bringing home his flock, changed garments with him, and thus disguised proceeded to call the sheep. They, however, remained motionless. The true shepherd then raised his voice, when they all hastened towards him, in spite of his strange garments.

than Himself. If Meyer objects, ver. 9: *I am the door*, to my interpretation, I have quite as good a reason to object, ver. 11: *I am the good shepherd*, to his. In either case there is a change of the imagery, whether between the first and second parables, or between the second and third; and finally, we shall see what a forced interpretation of the second parable is necessitated by giving this meaning to the first.

The idea of the *organic unity* of the Old and New Testaments, of which the Tübingen school of M. Reuss declare no trace is to be found in the fourth Gospel, is very clearly brought out in this passage.

Ver. 6. "*This similitude spake Jesus unto them; but they understood not what things they were which* (Fr., what was the meaning of what) *He spake unto them.*"—The word παροιμία, *similitude*, properly signifies a path beside the road, hence a figurative discourse. This word and παραβολή, *parable*, are indifferently used by the LXX. to render משל. Meyer is nevertheless of opinion that the former designates rather a sententious discourse, *an allegory*; the latter, a picture assuming the historic form, a *parable* properly so called. The vigorous expression τίνα ἦν arises from that which is the essence of a figure, viz. its meaning.

II. *The Door.*—vv. 7–10.

Vv. 7–10. "*Then spake Jesus unto them*[1] *again*,[1] *saying, Verily, verily, I say unto you, I am the door of the sheep. All*[2] *those who came before me*[3] *are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life,*[4] *and that they might have superabundance.*"—The relation between this and the former similitude is one, not of identity, but of gradation. Jesus, having described the simple and normal manner

[1] ℵ omits πάλιν, and ℵ and B αὐτοῖς. [2] Πάντες is omitted by D b.

[3] Πρὸ ἐμοῦ is placed before ἦλθον by T. R. with some Mnn. only. A B D K L X Δ, 60 Mnn. and Cop. place these words after ἦλθον. They are entirely omitted in the nine other Mjj., 100 Mnn. It. Vg. Syr^{sch}.

[4] ℵ adds αἰώνιον.

in which the Messiah forms His flock, in opposition to the arbitrary and tyrannical procedure by which the Pharisees had succeeded in usurping authority in the theocracy; now depicts in a new allegory, having but a slight relation as to form with the preceding (comp. in St. Mark the parables of the sower and the ear, iv. 3 sqq. and 26 sqq.), what He will be to His flock, the abundance and safety they shall enjoy, in opposition to the destruction with which those souls are threatened who remain in the ancient fold, where they are abandoned without defence to the intruders who are their self-appointed masters. The word *πάλιν, again,* ver. 7, was omitted by the Alex. because, by reason of the analogy of the imagery, it was thought that this picture was only a continuation of the preceding. This word here, as frequently, indicates a fresh discourse and picture; comp. Matt. xiii. 44, 45, 47. Jesus delighted in depicting the same idea under diverse aspects, either by modifying the first image, or adding to it a new one.

The picture, vv. 1–5, which described the forming of the Messianic flock, and its departure from the theocratic fold, was a morning scene. The second similitude, vv. 7–10, which describes the life of the flock when formed and led by the Messiah, is taken from a scene at mid-day. The sheep go at will in and out of a fold situated in the midst of the pasture. When they desire shelter they enter it; when hunger urges them they leave it, for its door is constantly open to them. They thus possess both safety and abundance, the two essentials to the prosperity of a flock. In this new image the shepherd disappears, and it is *the Door* that plays the chief part. The fold no longer represents the ancient covenant, but Messiah's salvation, and that complete happiness which believers who have accepted Him enjoy. In the former parable, God caused the porter to open the door to the Shepherd; in this, the Messiah Himself is to His sheep the door of a constant and daily salvation.

Those who apply the former figure to the pastors of the N. T. dispensation (Meyer, Luthardt, etc.) explain the words: *I am the door of the sheep,* as signifying: I am for pastors the door which gives them access to the sheep. Even at the first glance, it is evident that this meaning is not natural. Then, according to their view, the succeeding words: *He shall*

be saved, must refer to the salvation of the pastors themselves; and those next following: *he shall go in and out, and shall find pasture,* to those means of edifying His flock with which the Lord will furnish faithful pastors. Luthardt goes so far as to quote here the words of St. Paul to Timothy: Thou shalt both save *thyself and those that hear thee.* I confess that to me it is difficult to understand how such exegetes as Meyer and Luthardt can maintain such an interpretation. What motive could induce Jesus, in the present situation, to assure His disciples, and, in them, the future pastors of His church, of their own salvation, and of the success of their ministrations to their flocks? According to our interpretation, the meaning is quite simple: *the door of the sheep* is that by which the sheep themselves go in and out at pleasure, as described ver. 9, and signifies Jesus Himself as daily fulfilling His mediatorial office. He promises to recent Jewish believers, such as the blind man,—and these really stood in need of encouragement,—that with Him they shall want for nothing, neither shelter in case of danger, nor food to satisfy their spiritual wants. In Him they shall possess inward peace and divine strength.

It is evident that in ver. 8 Jesus had in view the same intruders as in ver. 1, viz. the Pharisees. This is brought out by the context in general, and by the special epithets: *thieves and robbers,* which are found in both verses. The only difference is, that in ver. 1 Jesus compared Himself with them, inasmuch as He is the Shepherd, and here, inasmuch as He is the Door. In fact, in ver. 1 it was the illegal *source* of their authority which He desired to point out, while here it is the detestable and injurious *use* they make of it in the midst of the flock belonging to them which He meant to characterize. Not only had this audacious caste usurped the most despotic authority within the theocracy, but had gone so far as to interpose between the soul and God, and to declare itself the sole medium by which He was to be approached. They had taken possession of "the key of knowledge" (Luke xi. 52), and had made the understanding of the Scriptures their own monopoly. They distributed without appeal certificates of orthodoxy and salvation, and recourse was even had to their intercession (Matt. xxiii. 13). They arbitrarily disposed of the kingdom of heaven in Israel (xiii. 14). They claimed to be mediators,

and excluded the Messiah beforehand from the part which had been divinely prepared for Him. If they are here again called *thieves and robbers*, it is no longer, as in ver. 1, with reference to the manner in which they *got possession* of the sheep, but to the selfish *end* of their usurpation, and with a view to the fatal termination to which they would not fail to lead those who should remain under their guidance. The explanation of the variously interpreted expression: *all that came before me*, results from this general sense of ver. 8. Whatever Hilgenfeld, in his desire to show this Gospel to be a semi-gnostic work, may say,[1] Jesus most certainly could not here have been speaking of Moses, or the prophets, or of any legitimate theocratic authority. We have seen, and shall see, that the language of the evangelist himself is a protest against any such supposition (v. 39, 45–47, vi. 45, x: 34, 35, etc.). The word ἦλθον, *came*, by the opposition to ver. 7 and ver. 9, defines itself in the sense of: came as the door, *i.e.* as making themselves mediators between God and the soul. The Messiah is the sole necessary medium between God and man (xiv. 6). All who before Jesus dared attempt to fulfil this office in Israel, deserved the names which He here applies to them. Undoubtedly the expression *came* does not agree with that of *the door*. But in ver. 10 Jesus also combines these terms when speaking of Himself. He here uses images with considerable freedom,—a freedom justified by the difference between an allegory and a parable. The observation of Meyer, that history knew nothing of false Messiahs till the times of our Lord, is a very just one, but does not apply to our explanation. For this deals with individuals who usurp, not the title and external part, but only the *moral* position of the Messiah.

This interpretation of the first words of ver. 8 seems to us demanded by the context. Hence we may dismiss the numerous proposed explanations, which more or less differ from it, without discussing them at length, viz. those of Camerarius, who takes πρὸ ἐμοῦ in a local sense: Passing before and outside the door,—of Wolf and Olshausen, who give to πρό the sense of χωρίς: Separating themselves from me, the true door, —of Lange, who takes πρό in the sense of ἀντί: In my place,

[1] This *before me*, he says, embraces the whole *Jewish past;* and the *all those who* . . . applies to *all* former leaders of God's flock.

—and of Calovius, who makes the expression *before me* mean: Before I had sent them. That of Gerlach: Before the door was opened in my person. That also of Jerome, Augustine, Melanchthon, and Luthardt, who give to *came* the quite special meaning: Came of themselves, without being sent. And finally, that of Chrysostom and many others down to Weizsäcker: Came as false Messiahs. Nor is it needful, with Tholuck and de Wette, to renounce the hope of arriving at any satisfactory conclusion, and to assert, with the latter, that this saying does not harmonize with the usual gentleness and moderation of Jesus. The various readings, particularly the omission of the words πρὸ ἐμοῦ, are merely attempts to get over the difficulty.

The pres. εἰσί, *are*, well shows that in the mind of Jesus the persons here designated were a caste existing at the time He was speaking, whose representatives were not to be sought at any great distance; while the last words: *the sheep did not hear them*, recall the profound dissatisfaction left in the hearts of many Israelites by the Pharisaic ministrations. *To whom shall we go?* John vi. 68. "*Come unto me, all that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light,*" Matt. xi. 28–30.

In opposition to these pretended Saviours, who are in reality but slaughterers, Jesus renews and developes His statement (ver. 9): *I am the door.* When He said: *If any man enter by me*, He was speaking of entrance into a state of reconciliation, of a participation by faith in the salvation offered by the Messiah; but when He afterwards spoke of *going in and out*, it is evident that He did not mean to say that the sheep would quit a state of salvation to return to it again. These two verbs are the exposition of what is included in σωθήσεται, *shall be saved. To go in and out* is an expression frequently used in Scripture to designate the free use of an abode, into which one may enter, and from which one may depart, without hindrance, which supposes that the individual thus acting belongs to the house, and is at home there (Deut. xxviii. 6, xxxi. 2; Jer. xxxvii. 4; Acts i. 21). Jesus here uses the term, *to go in*, to denote the satisfaction of a desire for repose,

the possession of a safe retreat; and the expression, *to go out*, to indicate the satisfaction of the need of nourishment, the enjoyment of rich pasturage (Ps. xxiii.). This is also shown by the words immediately following: *and shall find pasture.* Simple, clear, and beautiful as this image of *going in and out* is when applied to believers, it would be utterly insignificant if applied to pastors, as such.—The idea of pasture is further developed, ver. 10, by that of *life*, to which Jesus even adds the idea of *superabundance*, of *superfluity*. By this He certainly does not, as Chrysostom thinks, indicate something more excellent than life, such, for instance, as glory, but means to say that the spiritual pasture will always contain more nourishment than the sheep will make use of, vi. 12, 13. Such will be the happy future of the Messianic flock, while the mass of the people, who remain under the leadership of the Pharisees, after having contributed to the satisfaction of their pride, ambition, and cupidity, will, under their guidance, perish morally, and at last will even perish externally. The three verbs seem to express a gradation: κλέψῃ (*to steal*) relates to the monopoly exercised over these souls; θύσῃ (*to kill*), to the moral corruption which is its result: ἀπολέσῃ (*to destroy*), to the total perdition in which the Pharisaic road terminates.

III. *The Good Shepherd.*—vv. 11–18.

Vv. 11–13. "*I am the Good Shepherd: the Good Shepherd giveth*[1] *His life for the sheep. But*[2] *the hireling, who is not a shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the flock.*[3] *The hireling fleeth,*[4] *because he is a hireling, and careth not for the sheep.*"—The first picture shone with the fresh tints of morning, the second depicted the life and employment of the flock in the middle of the day, the third seems to bring us to the time when the shadows of evening are spreading, and the sheep, which are being brought back by their shepherd to the fold, are suddenly exposed to the

[1] ℵ D It^{aliq} Vg. and Augustine read διδωσιν instead of τιθησιν.
[2] B G and L omit δε after μισθωτος.
[3] ℵ B D L Π and some Mnn. omit τα προβατα.
[4] ℵ B D and L omit the words of the T. R.: ο δε μισθωτος φευγει.

attacks of the wolf, who was lying in wait in their path. Jesus is here again represented as the Shepherd. This third allegory is not, however, confused with the first, in which the prevailing contrast was between the thief and the shepherd, while in that which is now the object of our attention the antithesis is between the *Good* Shepherd and the *mercenary* guardian of the sheep. In this third allegory the wolf plays the decidedly hostile part which was in the first attributed to the thief.

The word καλός, *beautiful*, was used by the Greeks to designate goodness as the highest moral beauty. The sequel will show in what this goodness consists, viz. in a devotion carried out to complete self-sacrifice. — Several expositors (Meyer, Luthardt) find in the expression ψυχὴν τιθέναι (literally: *to put one's life*) the idea of a pledge: Jesus pledging His life as a ransom for ours. But the idea of a ransom is foreign to the image of a shepherd and his sheep, and still more so to that of the wolf, by which the enemy is represented. Hengstenberg thinks it more probable that the expression is borrowed from Isa. liii. 10 (שׂוּם נפשׁ). Is it not, however, more simple to derive its meaning from that which we meet with John xiii. 4: ἱμάτια τιθέναι, to lay aside His garments, and that willingly, with His own hand? The idea, then, is voluntarily to lay down life. Comp. Huther on 1 John iii. 16 (where the expression is again found); and just as St. John says, xiii. 12: καὶ ἔλαβε τὰ ἱμάτια (*He took again* His garments), so does he here say, ver. 17: ἵνα πάλιν λάβω αὐτήν (that I may *take it again*).

Ver. 12 must be translated: who is not *a* shepherd, and not, as by Ostervald and Arnaud: who is not *the* shepherd: it is the rank of shepherd which is refused to a hireling. Who, then, did Jesus mean to represent by the hireling? Almost all expositors take this individual for the Pharisees. But then they would be here presented under a light differing too widely from that in which they are exhibited in the first similitude. A cowardly keeper is very far removed from a robber and an enemy; and if the hireling means the Pharisees, what is the meaning of *the wolf*? According to Luthardt, the devil, the chief enemy of the kingdom of God, acting by means of the adversaries of the church. But our Lord too

completely identified Phariseeism with the diabolic spirit (ch. viii.), to oppose them to each other as the wolf is here opposed to the hireling. Lange, in his *Leben Jesu*, understands by the wolf the Roman power. But it was not really under the blows of the Roman power that Jesus actually fell. According to Meyer, in his first edition, the wolf represents every anti-Messianic power, the Pharisaic included; the result of which would be, that the hireling fleeing before the wolf would represent the Pharisees flying before the Pharisees! Hence Meyer was obliged, in his fifth edition, to give up this explanation, and he now considers that the wolf represents the future mercenary pastors of the Christian church. But how should Jesus, and especially His hearers, have thought at this time of such an explanation? It seems to me that the passage, xii. 42, sets us upon the right track for discovering the true meaning of the images, the hireling and the wolf. It is there said, that "*among the chief rulers many believed on Him; but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue.*" The Pharisaic party had such possession of the mind of the people, and had so worked upon the national pride, that any one, even among the rulers, who did not submit to its dictation was thereby discredited. The legitimate authorities instituted by God Himself, the priests and Levites, whose vocation it was to oppose this noxious tendency, were either themselves infected by it or submitted to its tyranny, just as the priests and bishops of the Church of Rome have yielded, and to this day do yield, to the dreaded power of Jesuitism. One alone was found who ventured to confront the ruling party, even Jesus, whose death was the reward of His courage and faithfulness. "*Crucify him, crucify him!*" was the answer to His: "*Woe unto you, scribes and Pharisees, hypocrites!*" The wolf, then, represents the principle which is positively hostile to the Messiah and the kingdom of God, viz. the Pharisees. In this case the hireling can only signify the legitimate authorities in Israel, the priests and Levites, the appointed teachers of the law, whose position made it their duty to fulfil the task accomplished by the self-sacrifice of Jesus. One fact which proves that there was more of cowardice than of actual hostility in their conduct, is the circumstance mentioned Acts

vi. 7, that "*a great company of the priests were obedient to the faith.*" Comp. also ix. 16, which shows that even in the Sanhedrim there was a party well disposed towards Jesus, but not daring openly to oppose the violent intrigues of the Pharisaic party against Him. He is here bringing forward only the historic factors who concurred in accomplishing the decree of His death, and not the deep and divine reasons which overruled the decree itself. Hengstenberg and others see in the hireling only a fictitious personage intended to bring out, by way of contrast, the character of the Good Shepherd. But why in this case are two whole verses devoted to the description of this person, his character and motives? —The word *ἁρπάζει, seizes,* is applied to the *individuals* whom the wolf reaches (*αὐτά*); while the action of *σκορπίζειν, to scatter,* bears upon the whole flock. Hence the *τὰ πρόβατα* of the Byz., a word which we must avoid omitting, with the Alex., as Tischendorf now does.—After thus describing the cowardly keepers, Jesus returns to the description of the Good Shepherd and his conduct towards the flock, and applies this image more expressly to Himself (*ἐγώ, I,* ver. 14).

Vv. 14–16. "*As for me, I am the Good Shepherd, and I know my sheep, and I am known of my sheep.*[1] *As the Father knoweth me, and as I know the Father: and I give*[2] *my life for the sheep. And other sheep I have, which are not of this fold: them also must I bring, and they shall hear*[3] *my voice; and there shall be one flock, one Shepherd.*"—The repetition of the words of ver. 11, "*I am the Good Shepherd,*" is occasioned by the contrast presented by the image of the hireling; and the epithet good is explained by that tie of tender love which unites Jesus to His sheep. In the first place, He feels so lively an interest in them that each is individually known to Him, that He discerns what He possesses in each, and all that each will be to Him. There is a close relation between the verb *I know* and the possessive *my* sheep. But this knowledge is mutual. For believers also, when they contemplate Jesus, discern how He feels for them, and what He will

[1] T. R., with 11 Mjj. all the Mnn. and Syr., reads, *γινωσκομαι υπο των ιδιων.* ℵ B D L It. Vg. and Cop.: *γινωσκουσιν με τα ἰδια.*

[2] ℵ D: *δίδωμι* instead of *τιθημι.*

[3] The Mss. are divided between *ακουσουσιν* (B D, etc.) and *ακουσωσιν* (ℵ A, etc.).

be to them. From this relation between Himself and His sheep, Jesus ascends to that which is at once its pattern and source, His own union with the Father. The term *καθώς, as,* does not express a simple comparison, as *ὥσπερ* would, but characterizes the knowledge which unites Jesus to His sheep as being of the same nature as that which unites Him to God. It is the same intimacy, in such wise that this relation of Jesus to God is the only medium in which the communion of Jesus with His sheep can be formed; comp. xvii. 9: They are thine . . . Thou hast given them to me.

After thus ascending to the ultimate source of the relation He is describing, Jesus comes to the second feature which distinguishes Him as the Good Shepherd. The words, "*I give my life for the sheep,*" form a kind of refrain (comp. vv. 11, 17, 18), such as we frequently meet with in this Gospel in moments of exalted feeling (iii. 15, 16, iv. 23, 24, vi. 39, 40, 44, 54). This saying of Jesus, even when the term *sheep* is, according to the context, confined to believers only, does not contradict that of St. John: "He is the propitiation, not for our sins only, but for those of the whole world" (1 John ii. 2). For the death of Jesus was, in the divine purpose, for all, though in reality it only benefits believers. Jesus well knew that the *ὑπέρ, on behalf of,* would be realized only for the latter.

But it is impossible that this sacrifice, the work of the holiest and most devoted love, should have for its object only those few believers, such as the disciples and the man born blind, who consented to separate themselves from the unbelieving multitude. The survey of Jesus extends in breadth (ver. 16) in proportion as He soars to heights and plunges into depths (ver. 15). The death of such a Being as the Son must obtain an infinite reward. *The other sheep,* whose acquisition will compensate Him for the loss of those who now refuse to follow Him, are evidently heathen believers. Of these Jesus declares: *I have,* not merely: I shall have, them; for all who are of the truth, in all mankind, are His from all eternity (xviii. 37). We here meet again with one of the most profound thoughts of this Gospel, a thought which flows directly from the relation asserted in the prologue between the Logos and the human soul. The Logos, the life and light of

unfallen man, continues to fulfil this office for the sinful world (i. 10); and among the heathen themselves, all who obey this inward light will recognise their ideal in Jesus, and will follow Him as His sheep.—The demonstr. adj. *ταύτης*, placed as it is after the substantive, *this fold*, assumes, as de Wette believes, and whatever Meyer and Luthardt may object, that Jesus is here regarding pagan nationalities also as kinds of folds, as preliminary groupings divinely instituted to prepare for the gospel. Meyer, again, committing the same error as in his explanation of the first allegory, viz. that of explaining the images of one similitude by those of the other, understands the expression *ἀγαγεῖν* in the sense of to *feed*, according to the image of vv. 4 and 9, and is now followed by Luthardt. But does not the end of the verse clearly show that the idea with which the mind of Jesus was at this moment filled was that of a *great union* to be effected? And is it not evident that the *καί* before *γενήσεται* must be explained: *and then*, which assumes the meaning *bring*, and not *feed?* Vulgate: *adducere*. Besides, the parallel passage, xi. 52: *συναγαγεῖν εἰς ἕν*, does not admit any other explanation. When the *historical* application of the first similitude is well understood, the historical sense of the term *ἀγαγεῖν* cannot be doubted. It is, in fact, the work of St. Paul and the labours of succeeding missionaries that are described by this expression; and thus this third similitude, which announces the call of the Gentiles, corresponds with the first, which represented the separation between the church and the synagogue. — The words: "*They shall hear my voice*," recall the expression at the close of the Acts: "*The salvation of God is sent to the Gentiles; and they will hear it*" (xxviii. 28).—There is much solemnity in the last words, standing as they do in simple juxtaposition: One fold, one shepherd. They contain the grand thought which forms the text of the Epistle to the Ephesians: "the breaking down of the wall of partition between Jews and Gentiles by the death of Christ" (Eph. ii. 11–22). This prophecy is, by the work of missions, being daily fulfilled before our eyes with respect to the heathen world. As to the final conversion of Israel, it is neither directly nor indirectly alluded to here.

Vv. 17, 18. "*Therefore doth my Father love me, because I*

give my life, that I may take it again. No one taketh[1] *it from me, but I give it of myself. I have power to give it, and I have power to take it again. This commandment have I received from my Father.*"—The notion of a free gift is contained in the expression τὴν ψυχὴν τιθέναι (*to put one's life*). But the image just employed by Jesus might have obscured this important idea. For though there is devotion, there is also impotence in the death of a shepherd who lets himself be torn to pieces by a ferocious wolf, to give his flock time to escape. This was undoubtedly the reason that Jesus, before concluding, brought out so strongly and expressly that essential feature, the complete freedom with which He accepted death. Διὰ τοῦτο, *for this*, refers, as generally in St. John, to an idea previously expressed, but about to be again taken up and developed in the succeeding proposition, beginning with ὅτι (ver. 18). The idea which Jesus means to bring out in this ver. 17 is not, then, that of the principal proposition: that His Father *loves Him*, but that of the subordinate proposition: that He loves Him, *because He gives His life freely*. Undoubtedly the Father loved the Son eternally; but when once made man, the Son could be approved and loved by Him only on the condition that He should perfectly realize the new law of His existence as Son of man. This law, which is that He should give His life, results from the solidarity into which He entered with a fallen race by uniting Himself thereto. The constant willingness of the Son to accept this obligation of love forms the object of the infinite satisfaction (the ἀγαπᾷν) of the Father. It was in this sense that St. Paul called the death of Jesus "an offering of a sweet savour" (Eph. v. 2). — The last words: *that I may take it again*, cannot, as Calvin and de Wette think, be simply added for the purpose of recalling the *result* of Christ's death. Nothing authorizes us in giving this diluted meaning to ἵνα; nor must we, on the other hand, bring these words into such relief as to make them eclipse the idea, because *I give my life*, on which they are dependent. To grasp the sense, it will be sufficient to paraphrase as follows: My Father loves me, because I give my life, and that not to forsake it, but to take it again. The self-devotion of the Son in consenting to give His life, is infinitely pleasing to the Father. But it would be

[1] ℵ and B read ηρεν (*has taken*) instead of αιρει (*taketh*).

no longer pleasing to Him unless accompanied by a resolution on the part of the Son to recover this sacrificed life. Will not the love which urges one friend to expose himself for another, also prompt him to do everything to rejoin his friend after having saved him? He who gives his life *through love*, could not do so but with the intention of recovering it. The self-devotion whose end was not union would be of an inferior kind, and could not be pleasing to God, who is love. As Luthardt excellently remarks: "Jesus means to take His life again, for He designs to carry on in His glorified state His office of Shepherd to the church, and especially to the heathen, whom it is His mission to gather in" (Eph. ii. 17). If Jesus, in devoting Himself to death, had not done so with a determined purpose to rise again, He would have but half given Himself. His death would have been a withdrawal, at the same time that it was a gift. And this incomplete gift of Himself to mankind would not have obtained the full approbation of the Father.

This absolute spontaneity of the Son, this free disposal of Himself, whether dying or taking His life again, is asserted with fresh energy at ver. 18. First, in a negative form: nothing limits it; it is not through impotence that the shepherd will yield to the hostile power, but because a time will come when He will freely consent to His defeat (xiv. 31). And to be afterwards delivered from the bonds of death, He has only to will it. The word *οὐδείς* includes every creature; indeed, we may include in it God Himself, since if, in dying, the Son obeys the desire of the Father, He nevertheless does it freely; and the last words of ver. 18 seem to affirm the freedom of Jesus with respect to the Father Himself.—It is evident that the words *ἐξουσίαν ἔχω, I have power,* are purposely repeated, for they express the essential thought of the passage. They recall the saying of Jesus to Pilate, xix. 11: *Thou couldest have no power over me* . . . Jesus was not obliged to die, for He had not sinned, and death is the wages of a sinner. Being holy, He was at liberty to retain His holy life. At its very last moment, He could have claimed the assistance of *twelve legions of angels* to snatch Him from the hands of His enemies. —So also, having given His life, He was not forced to take it again. The resurrection was His own work, as well as the

work of the Father's power. For it depended on Himself to demand it or to leave it unclaimed. As Luthardt says: In these two acts (His death and resurrection) the agency of the Son meets that of the Father. This is ἐξουσίαν ἔχειν, to dispose freely of His own Person. Undoubtedly it was, as we are told in so many passages, the Father who raised Him, but not without the energetic action of His own will. The treasure of life was open to Him as to His people, through the infinite love of the Father (xi. 42); He had but to stretch out His hand to take it.—The last words: *This commandment have I received,* are generally applied to the command to die and to rise again, which was given Him by the Father. But this notion would weaken that just expressed by Jesus, and be contrary to the motive of this discourse, which is to assert our Lord's complete independence. Would it not be better to apply the term ἐντολή, *command,* to the mandate with which Jesus came into the world, and which consisted in the power of being able to die and to rise again at will? This free disposal of His person, with respect to life and death, was the privilege He enjoyed here below. To cover this incomparable privilege with a veil of humility, He thought good to call it a command, ἐντολή. This, then, was the tenor of the *mandate* with which the Father sent Him: Thou shalt die or not die, Thou shalt rise again or not rise again, according to the free promptings of Thy love.

IV. *Historical Conclusions.*—vv. 19–21.

Vv. 19–21. "*There was a division therefore*[1] *again among the Jews by reason of these words. Many*[2] *among them said, He hath a devil, and is mad; why hear ye him? Others said, These are not the words of one that hath a devil: can a devil open the eyes of the blind?*"—Always the same result, a division preceding a final *choice;* comp. vii. 12, 30, 31, 40, 41, ix. 8, 9, 16. The word πάλιν, *again,* calls attention to the constant repetition of this result.—The words, *Why hear ye him?* show the uneasiness with which the hostile party observed the favourable impression made on the better disposed by the discourses of Jesus.—The answer of the latter (ver. 21) con-

[1] ℵ B L X and It. omit *οὖν.* [2] ℵ and D here add *οὖν.*

tains two arguments placed in juxtaposition. The first is the expression of their own experience. The second, which might be united to the first by: *and besides,* is added with a view to the opponents, on whom the words of Jesus had not made the same impression.

Thus do the sheep of Jesus, within the vast fold of the theocracy, increasingly separate themselves from the body of the flock; and *I and you,* which formed the theme of ch. viii., is more and more replaced by: *I and mine,* which forms a brief summary of the new situation.

THIRD SECTION.

X. 22–42.—THE SECOND DISCOURSE.

In ch. vii. we saw Jesus return, in a discourse delivered at the feast of Tabernacles, to the fact of the cure of the impotent man, by which His preceding stay at Jerusalem, at the feast of Purim (ch. v.), had been distinguished. In like manner does He, in the second part of ch. x., take up the thread of the discourse delivered after the cure of the man born blind, and reported in the first part of this chapter. We have already explained this manner of proceeding (see p. 143). The exasperation of His enemies in the capital not having suffered Him to carry out His subjects fully, He took them up again at His next visit, as matters still in hand.

The feast of the Dedication (ver. 22) was kept towards the close of December. Where, then, it may be asked, did our Lord sojourn during the two months which elapsed between this feast and that of Tabernacles, and which must be necessarily interposed between vv. 21 and 22? Meyer, Hengstenberg, and others infer from the silence of St. John that He continued in Jerusalem and its neighbourhood. But is such a supposition compatible with the precautions He had been obliged to take at the feast of Tabernacles, the end of which had evidently been to give this journey the character of a surprise? Can we admit that, in this state of affairs, He could have dwelt in peace two whole months in the presence of the hostile party, especially after the contest had been further

aggravated by the scenes related in ch. vii.–x. 21? Certainly not; for such a stay, whether at Jerusalem itself or in the neighbourhood, would only have accelerated the crisis, and brought on the final catastrophe. Moreover, the narrative of St. John positively excludes this supposition. In the discourse, x. 25–30, Jesus reproduced in substance that which He had delivered after the cure of the man born blind. He even expressly quoted it (ver. 26: *as I said unto you*). Could this have been possible if He had remained at Jerusalem during the two months which elapsed between these two discourses? This fact, on the contrary, evidently assumes that this was the first time He had found Himself in the presence of the same hearers since the feast of Tabernacles, when He had first employed the allegory of the shepherd and the sheep. This being the case, it may be well, without entering into *harmonistic hypotheses*, to bring forward the following facts from the synoptic narrative. St. Luke describes in detail the departure from Galilee, when Jesus finally left that province to betake Himself to Judaea and Jerusalem (Luke ix. 51 sqq.). To this act our Lord gave the greatest notoriety, by His farewells to the villages in which He had exercised His ministry, by the mission of the seventy to prepare for His appearance, and by the slowness with which He performed this journey; so that the report of this itinerant preaching reached even the ears of Herod, and gave him uneasiness (xiii. 31). This journey could not then have been that mentioned, John vii. 10, as taking place *as it were in secret*, and bringing Jesus suddenly to Jerusalem. Either, then, He must have returned to Galilee after the feast of Tabernacles, or this whole narrative of St. Luke (as also that of St. John) is a fiction. But are we justified in treating as such two narratives which are so easily reconciled, although there is not in either the slightest allusion to the other?

Already in ch. v. the return to Galilee was not mentioned, and the narrative went on (vi. 1) as though the abode of Jesus in that province were taken for granted. And this is also the case here. The silence of the narrator simply implies the return of Jesus to the place where He had previously dwelt, and which He had but temporarily quitted on the occasion of the feast. This is proved by the fact that when, after the

feast of the Dedication (x. 40), Jesus left Judaea to go elsewhere than to Galilee, His new place of abode (Perea) is expressly mentioned by the evangelist: *and He abode where John baptized.*

After His return, then, Jesus resumed for a time His Galilean ministry; it was not till afterwards that He called upon His followers to break the last ties, for the sake of following Him to Jerusalem; that He sent before Him into the towns and villages of Southern Galilee His seventy disciples, to prepare them for His last appeal; and that He pronounced the condemnation of the cities on the shores of the Lake of Gennesareth. This prolonged tour, the recital of which occupies nine chapters of St. Luke (ix. 51–xviii. 18), must have been interrupted by a short journey to Jerusalem; for the account which he gives of Jesus at the house of Mary and Martha (Luke x. 38–42) suddenly transports us to Bethany; and the parable of the Good Samaritan, which immediately precedes it, seems also to harmonize with a sojourn in Judaea. What, then, was this excursion to Jerusalem, assumed in the documents used by St. Luke, though no account of it is given by himself? It is impossible not to be struck by the remarkable coincidence between this journey and that to the feast of the Dedication, recorded by St. John. After this rapid excursion to Jerusalem, Jesus must have continued His leisurely tour in Southern Galilee, and then have crossed the Jordan to go to Perea, as we are positively informed by Matthew and Mark. This sojourn in Perea is the point at which the four Gospel narratives meet, Matt. xix. 9, Mark x. 1, John x. 40–42, and Luke xviii. 15 sq., where the parallelism between the third Gospel and the other two Synoptists is resumed (the bringing of the little children, and the question of the young ruler). Thus the four accounts agree with each other, while each pursues its independent course.

The succeeding paragraph contains an historical introduction (vv. 22–24); a first address by our Lord, in which He shows the Jews the abyss which separates them from Himself (25–31); and a last instruction, in which He endeavours once more to do away with that accusation of blasphemy which was to them the great stumbling-stone (vv. 32–39). The paragraph finishes with the description of His abode in Perea.

I. *Historical Introduction.*—vv. 22–24.

Vv. 22–24. "*Now*[1] *it was at Jerusalem the feast of the Dedication,*[2] *it was winter. And Jesus walked* (Fr., came and went) *in the temple in Solomon's porch. Then the Jews surrounded Him, and said unto Him, How long wilt thou make us to doubt? If thou be the Christ, tell*[3] *us plainly.*"—The feast of the Dedication was instituted by the Maccabees in remembrance of the purification of the temple after its profanation by Antiochus Epiphanes (1 Macc. iv.; Josephus, *Antiq.* xii. 7. 6). It lasted eight days, from the 8th Chisleu, which, if this were A.D. 29, fell that year, according to the already quoted computation of M., Chavannes, on the 19th or 20th December. It was called *τὰ φῶτα, the lights,* on account of the brilliant illumination with which it was celebrated, not only in Jerusalem, but in the whole country. Jesus made it the occasion of addressing once more, before the Passover, a last appeal to His nation. We may conclude, from what has already been said, that He probably made this hasty journey to Jerusalem, while the seventy disciples were accomplishing in Galilee the mission with which He had entrusted them, and there preparing one place after another for His last appeal.

It was the rainy season, and remaining in the open air was no longer possible. Hence Jesus frequented Solomon's porch, an ancient peristyle, the last remains of the old temple, situate in the eastern part of the court, above the valley of Jehoshaphat. The place was endeared to the evangelist by the remembrance of the circumstance which he was about to relate, and seems to have been equally sacred in the eyes of the primitive church of Jerusalem (Acts iii. 11). The nature of the locality facilitated (*then,* ver. 24) the kind of manœuvre at this time executed by the Jews, and described by the term *ἐκύκλωσαν, they surrounded Him.* While Jesus was walking under this colonnade, they seized a favourable moment to interpose themselves between Him and His disciples, and to surround Him. Such is, whatever Meyer may say, the mean-

[1] B and L replace δὲ by τότε.

[2] ℵ B D G L X Π It^{aliq} and Cop. omit καὶ before χειμὼν ἦν, which is the reading of T. R. with all the rest.

[3] ℵ: εἶπον instead of εἰπέ.

ing of this unusual expression. Their fixed design was, not to leave Him at liberty till He should have uttered the decisive word. It was a repetition, in an intensified degree, of the scene recorded viii. 25. They were tired of replies which seemed to them ambiguous, while many among them undoubtedly felt that never had any man so nearly approached the Messianic ideal. Let Him only consent at last to play in good earnest the part of Messiah, to purge the land from the Roman power, as formerly Judas Maccabæus had purified the temple from Syrian profanations, and they were ready to hail Him at that very festival. If not, let Him frankly own that He is not the Messiah, and cease to excite the expectations of the people!—The expression *τὴν ψυχὴν αἴρειν*, properly: to *raise the mind*, was very applicable to an agency like that of Jesus, which inflamed the national hopes without satisfying them. Philo employs the term *μετεωρίζειν* in exactly the same sense.

II. *First Address.*—vv. 25–31.

Vv. 25, 26. "*Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me: but you, ye believe not; because*[1] *ye are not of my sheep, as I said unto you.*"[2]—Never had the position of Jesus with respect to the Jews been at such a state of tension. He could not answer: I am; for the meaning which they attached to the word Christ had, so to speak, nothing in common with that in which He used it. Still less could He reply: I am not; for He was indeed the Christ promised by God, and in that sense He whom they expected. His answer is marvellous for its wisdom. He appeals, as in viii. 25, to those preceding testimonies by which He had applied to Himself all the Messianic symbols of the Old Covenant, and had in some sort so spelt out His title of Christ, that, if they *desired* to believe, they had only to pronounce it themselves.[3]

[1] ℵ B D L X, 12 Mnn. It^{plerique} Vg. Syr^{sch} and Or. read *ὅτι ὑμεῖς* instead of *οὐ γάρ*.

[2] ℵ B K L M Π, some Mnn. It^{aliq} Vg. and Cop. omit the words *καθὼς εἶπον ὑμῖν*, which are supported by 12 Mjj., almost all the Mnn. It^{plerique} and Syr.; some Mnn. and Vss. repeat them: As I said unto you (ver. 26): Did I not say unto you (ver. 27)?

[3] Gess (p. 99) rightly brings forward the perfect harmony here manifested between St. John and the Synoptists. In the latter also, Jesus, while accepting

It is thus that His answer: *I told you,* may be explained, although He had never uttered the word. To His own testimony is, moreover, added that of the Father. His miracles were all *the works of the Father,* for they were all performed with the invocation of His name; and if Jesus had been an impostor, would God have thus answered Him? But this divine testimony, not less than that of Jesus Himself, failed when opposed to their unbelief (ver. 26). He was not such a Messiah as their hearts desired, and that was why they affected not to understand that which was so evident. The subject ὑμεῖς, *you,* standing first, implicitly contains the explanation which follows: *you are not of my sheep.* The Jews did not recognise His voice as that of the Messiah, of the Divine Shepherd, because they did not possess the moral dispositions by which the sheep destined to form His flock were distinguished.—The form of quotation, *as I told you,* is omitted by the Alex. Mss. But this omission may have arisen from the circumstance that these words are not found textually in the preceding discourses; or for the still more simple reason of an accidental confusion of the syllables μων (ἐμῶν) and μιν (ὑμῖν). The authority of 12 Mss., supported by that of the most ancient Vss., seems to vouch for their genuineness. Almost all exegetes, editors, and translators connect them with ver. 26. In our first edition we thought it preferable, for the following reasons, to regard them as the preamble of ver. 27: 1st. In several analogous though not identical cases (vi. 36, 65, vii. 38, xiii. 33), the formula of quotation bears upon what follows; 2d. This formula seems to have a rather languid effect if used to conclude a subject; 3d. The verse which follows contains an almost literal quotation of the words of the preceding discourse (vv. 3–5), while ver. 26 presents only a distant resemblance to preceding sayings. There is, nevertheless, one point which seems to me decisive in favour of the connection with ver. 26, and that is the pronoun ὑμῖν, as I said *to you.* For Jesus never applied to unbelieving Jews such promises as are found in ver. 27, while He frequently addressed to them reproaches similar to that in ver. 26. On such a reproach, in

(in the conversation at Cæsarea) the title of Christ from His disciples, forbids them to utter this word before the people. As in St. John, He desires the thing and not the name (Matt. xvi. 20 and parallel passages).

fact, the two first allegories, vv. 1–5 and 7–10, understood in the *historical* sense which I have given them, are founded. Reuss finds in this quotation an indisputable proof in favour of his own opinion concerning the discourses in the fourth Gospel: "Nowhere had Jesus thus spoken." And again: "The allegory of the sheep was delivered to an entirely different audience." But the first difficulty is obviated by ever so slight a comprehension of the preceding similitudes; for had He not, by opposing in vv. 1–5 and 7–10 His sheep to the theocratic flock, said to the Jews who desired to remain such: You are not of the number of Messiah's sheep? The second difficulty does not really exist, for the discourse was not really addressed, as Reuss insists, to the pilgrims from a distance who had come to the feast, but in answer *to some of the Pharisees* who asked, *Are we blind also?* Now these latter were certainly inhabitants of Jerusalem, and hence it is not surprising that Jesus should again find Himself in their presence, or in that of members of their caste, at the feast of the Dedication. The assertions of critics have indeed great need of supervision!

In the words which follow, Jesus describes the privileges attached to the relation created by faith between Him and His sheep. Although He and His adversaries are separated by a great gulf, yet the image here introduced certainly contains an invitation; for as yet a bridge is cast across the chasm, and Jesus has not renounced the hope of seeing some among them come to Him.

Vv. 27, 28. "*My sheep hear*[1] *my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, and no one shall snatch them from my hand.*"—The six propositions of these verses have been divided (Bengel) into three pairs. Luthardt prefers dividing them into two groups of three each: on the one side, the faith of the believer, his personal union with the Lord resulting therefrom, and lastly, the faithfulness with which He continues in this union (ver. 27); on the other, the gift of life bestowed on the believer by Jesus, the salvation assured by Him, and the divine protection enjoyed through Him (ver. 28). But this division into two groups evidently fails by reason of the

[1] ℵ B L, X, Homel. and Clem.: ακουουσιν instead of ακουει, which is the reading of T. R. with 14 Mjj., etc.

two *κἀγώ, and I,* at the beginning of the second and fourth propositions. These two pronouns indicate a *repeated* reciprocity between the conduct of the believer and that of Jesus, and therefore speak in favour of Bengel's division, which is as follows: first pair, the faith of the believer in the word (*hear my voice*), and Christ's act of personal communion with the believer (*I know them*); second pair, the practical fidelity of the believer who is thus known and loved (*they follow me*), and the communication on the part of Christ of eternal life (*I give unto them . . .*); the third pair mentions a state rather than an act of the believer—his certain salvation (*they shall never perish*), and then the act of Jesus who ensures him this privilege (*no man shall snatch . . .*). The first pair reproduces the idea of the similitude, vv. 1–6; the second that of the allegory, vv. 7–10; the third, that of the picture, vv. 11–18.—The *hand* is not here the emblem merely of power, but also, and above all, that of property.

Vv. 29, 30. "*My*[1] *Father, which gave*[2] *me them, is greater*[3] *than all; and no one is able to pluck them out of my*[4] *Father's hand. I and my Father are one.*"—One feels almost tempted to find, with Luthardt, a strict syllogism in the thoughts expressed vv. 29, 30. Major: My Father is greater than all (ver. 29). Minor: I and my Father are one (ver. 30). Conclusion: Therefore no one can take them from me (ver. 29). Only, is not this too logical? The reasoning of Jesus generally tends rather to extend after the manner of a spiral, than to return upon itself like a circle. And this is the case here; the sentiment both rises and enlarges. To the first guarantee of the believer's safety, viz. that which results from the sheep being in the hand of Jesus as His property (ver. 28), He adds a second, that which is based upon the fact that this right of property is shared by God Himself, who, because no power equals His, will certainly be able to maintain it. Thence the thought of Jesus rises still higher, even to the intuition of that relation in virtue of which everything is

[1] ℵ It plerique omit *μου*.

[2] ℵ B L It. Vg. and Cop. read *ὁ δέδωκεν* (*what He gave*) instead of *ὃς δέδωκεν* (*who gave*), which is the reading of T. R. with 14 Mjj. and Syr.—D has *ὁ δέδωκάς*.

[3] A B X It. Vg. Cop.: *μείζον* instead of *μείζων*, which is the reading of T. R. with 15 Mjj.

[4] ℵ B L X and Or. omit *μου*.

common to the Father and the Son, viz. their substantial unity. This gradation is entirely one of sentiment, of the consciousness of Sonship exerted in its utmost profundity.

There are four principal readings of ver. 29,—1st. That of T. R. and 11 Mjj. (*Γ Δ Π*, etc.), ὅς and μείζων: the Father *who* gave them me is *greater* than all. 2d. That of B and It., ὅ and μεῖζον: *what* the Father hath given me is *greater* than all. 3d. That of A and X, ὅς and μεῖζον: the Father *who* gave them me is *greater* (neuter) than all. 4th. That of ℵ and L, ὅ and μείζων, which is really without meaning unless we can resolve to give a masculine attribute (μείζων) to a neuter subject (ὅ, *what* the Father . . .). One must be much prepossessed in favour of the Alex. text, the documents of which, in this case, all contradict each other, and present an almost equally intolerable meaning, to prefer it, under either of its forms, to the Received text. Luthardt himself is obliged to return to the latter. "The context," he says, "requires us, in spite of the best authorities (?), to keep to the Received text."

In fact, how can we suppose St. John to say, according to B, that what the Father has given to Jesus is greater than all? We should be obliged to give to *greater* the sense of *more precious*, which is forced, especially in this context, where the power to be exerted is the point dwelt on. The reading of A, preferred by Meyer, is no less repugnant. For how could we give to God the attribute *greater* in the neuter: some greater thing! The Received reading is, then, the only one possible. The safety of believers, already guaranteed by the power of the Son, *to whom* they are given (ver. 28), is still further ensured by the power of the Father, *by whom* they have been given to Him. For this power it is which acts through the instrumentality of the Son, and which is above all created power. Is this double guarantee to be referred also, as Hengstenberg insists, to the falls of believers? Nothing indicates this; and when Jesus said greater *than all*, it is evidently of external enemies, and not of the unfaithfulness of the sheep themselves, that He intended to speak.

To me it seems probable that the relative proposition ὃς δέδωκεν was first replaced by the more flowing form ὁ δεδωκώς (the reading of D). From this ὁ arose, by a mixture

with the primitive reading, that of ℵ and B: ὃ δέδωκεν; and lastly, from this neuter the neuter μεῖζον in B, as the attribute of ὅ. Such is the probable origin of these various readings.

Several exegetes find in *I and my Father are one* only a unity of will. Evidently, however, the context requires more. The goodwill of the shepherd would not suffice for the safety of the sheep. Hence Calvin and most moderns (Meyer, Luthardt) rise to a unity of *power*. This, with the addition of the notion of community of *property*, is logically required by the context. But even this does not come up to the fulness and copiousness of the absolute expression of ver. 30. The thought of Jesus rises still higher, even to the notion of a unity of nature, whence arises a unity of will, power, and property. Have we not here the culminating point of this discourse, as in the saying viii. 58, the climax of the preceding discourses? If our Lord did not give to these words that transcendent meaning which we attribute to them, would He not have corrected the misunderstanding of the Jews, who, after having heard Him, set about stoning Him as a blasphemer?—St. Augustine says that as the word *we are* refutes Sabellius, so does the word *one* refute Arius. Nor is he in the wrong. We might even say that Arius is already refuted by the former of these two expressions. For even this plural: *we are*, would be blasphemy in the mouth of a mere creature.—It has been objected that the expression: *to be one*, is elsewhere applied to the relation of Jesus to His people, and that this proves it to have only a moral signification. But the union of Jesus and His people is no mere harmony of will, but a consubstantial union. The incarnation has established a relation of nature between Jesus and ourselves, and this relation henceforth embraces our whole physical and moral personality.

Ver. 31. "*Then*[1] *the Jews brought stones again to stone Him.*" —*Οὖν, then:* on account of the blasphemy (ver. 30); comp. ver. 33.—*Πάλιν, again,* alludes to viii. 59, only there we had *ἦραν, they lifted up,* while here St. John says *ἐβάστασαν, they carried.* They had not these stones at hand in the porch, but were obliged to fetch them from the court, at some distance. This was no mere demonstration, as in ch. viii., but a real

[1] Οὖν is omitted in ℵ B L It[aliq].

preparation, for at last accomplishing the so frequently threatened act of stoning Him. How completely is the testimony of an eye-witness, noting with increasing anxiety these different degrees of malice, revealed by the delicacy with which these varying shades are rendered!

III. *Second Address.*—vv. 32–39.

The answer of Jesus deals with two subjects,—1st, the blasphemy which was imputed to Him (vv. 32–36); 2d, His relation to God, which was contested (vv. 37–39).

Vv. 32–36. The charge of blasphemy.

Vv. 32, 33. "*Jesus answered them, Many good works have I showed you from my Father;*[1] *for which of those works do ye stone me? The Jews answered Him,*[2] *For a good work we stone thee not, but for blasphemy; and*[3] *because that thou, being a man, makest thyself God.*"—This time Jesus did not withdraw as at viii. 59, but forced the stones from His enemies' hands by a question. *Good works* would be more literally rendered *beautiful works*, the epithet καλά designating not the beneficent character but the moral beauty of these works, the completeness of their holiness and power, as well as their goodness.—The term ἔδειξα, properly: *I have shown*, characterizes these works as splendid specimens of those which the Father keeps in reserve, and as sensible and glorious proofs of the favour with which He regards the Son. The Father shows Him these works in the ideal sphere (vv. 19, 20), and He shows them to the world in that of reality.—The preposition ἐκ indicates that the power by which Jesus performed these works proceeded from the Father.—The question of Jesus is full of cutting irony, expressive of the deepest indignation. Undoubtedly the motive for which the Jews intended to stone Him was not that which Jesus here imputes to them. But by alleging another motive they imposed upon their consciences, and He by this question disclosed the true state of affairs. Had not their murderous hate been first manifested

[1] ℵ B D omit μου.

[2] T. R., with 9 Mjj. (D E G, etc.), and against 8 Mjj. (ℵ A B, etc.) 20 Mnn. It. Vg. and Syr., adds λεγοντες.

[3] ℵ omits και.

on the occasion of the cure of the impotent man (ch. v.)? Had not the cure of the blind man increased its violence (ch. ix.)? And would it not be a third miracle, the raising of Lazarus (ch. xi.), which would bring it to its fatal climax? Jesus knew well that it was these great and good works which, by marking Him as the Son, destined Him to their fury. *This is the heir; come, let us kill him.*—This question so paralyzed them, that Jesus was able again to address them.

In ver. 33 the Jews formulate the point in dispute as it appears to their deluded conscience. — The term *blasphemy* expresses the general notion, and the proposition following: *and because . . .*, specifies the charge, and applies it personally to Jesus.

Vv. 34–36. "*Jesus answered them, Is it not written in your*[1] *law,*[2] *I have said, Ye are gods? If it called them gods, unto whom the word of God came, and if the Scripture cannot be destroyed; say ye of Him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?*"[3]—This reasoning has frequently been brought forward as an implicit retractation of the expressions in which Jesus seemed to assert His divine nature. In this sense He has been understood to say: Mere creatures have been called gods because they represent God in some one of His functions, that of judge, for example; now it is solely in this sense that I assert my divinity. But Jesus is thus made to contradict all His preceding testimonies, the meaning of which is now admitted even by rationalistic exegesis. We must not forget that the only charge taken up by our Lord, in this first part of His answer (vv. 34–36), is that of *blasphemy*. With this end in view, then, His reasoning is: Scripture calls mere human beings gods, inasmuch as they were endued with a function in which they were the representatives of God Himself. Hence, even were I nothing more than a mere man, I should not, according to the Scriptures, have deserved to be treated as a blasphemer for having called myself the Son of God. The argument thus understood, however, always leaves room for the objection, that Jesus had called Himself God in quite another sense than that in which the Scriptures had

[1] ℵ D and It^{alliq} omit *υμων*.
[2] ℵ B D L and X here add *οτι*.
[3] ℵ D E G: *θεου* instead of *του θεου*.

given the title of gods to the judges. But there is also a second point to be noticed here, viz. a gradation: If Scripture did not blaspheme when calling those individuals to whom any revelation was addressed gods, how can I have uttered blasphemy by declaring myself to be God, in whom God sends into the world His revelation itself? The monotheism of the Bible is absolutely different to that cold, dead Deism extracted by Jewish orthodoxy from the sacred writings, and separating man by a great gulf from the Creator. This petrified monotheism is indeed the bond of union between degenerate Judaism, Mahometanism and modern rationalism; but it is only a gross caricature of the scriptural conception. Every theocratic function conferred by, and exercised in the name of, Jehovah places him to whom it is entrusted in a living relation with the Most High, makes him share His inspiration, and constitutes him His agent. Thereby the man, whether king, judge, or prophet, becomes relatively a manifestation of God Himself: "*In that day, the house of David shall be as God, as the angel of the Lord,*" Zech. xii. 8. The O. T. is, in its deepest tendency, ever advancing towards the incarnation, the climax of the increasing approximation between God and man. It is on this that our Lord's argument is really based: if there is nothing blasphemous in the whole current, the end to which it is flowing, the appearance of a man who declares himself *one with God* has nothing in itself derogatory to the sovereignty of God.

The quotation is from Ps. lxxxii. 6; and the term *law* here, as in vii. 49, xii. 34, etc., designates the entire O. T., not as named *a potiori parte*, but rather because the whole book constituted the law of Israelite life and thought. On the expression, *your* law, see what was said on viii. 17. Asaph was in this psalm addressing the theocratic judges. Ver. 1 describes their greatness by reason of the exalted function committed to them, of being the instruments of divine justice. God Himself sits in their midst; hence it is from Him that their sentences emanate. In vv. 2–5, Asaph contrasts the sad reality with the ideal greatness of this function. In ver. 6 he returns to the intuition of the first verse, that of the dignity of their office; and the words: *I have said, Ye are gods,* refer to the saying of Asaph himself in ver. 1: *God sitteth*

in the assembly of God, a saying in which it is evident that the term God used the second time includes the persons of the judges. Vv. 7 and 8 remind the judges that they will themselves one day be judged, and have to give account of that divine function with which they were endowed. Jesus draws from the Psalmist's words a conclusion *a minori ad majus* exactly like that of vii. 23. His argument is based upon the principle, that the Scripture cannot blaspheme. By *those to whom the word of God came,* Jesus understands those judges whom the Holy Spirit addressed, saying: *Ye are* . . . The expression: *if the Scripture cannot be destroyed,* shows the unbounded confidence with which the word of Scripture inspired Jesus.

Suppose it had been the evangelist who had invented this whole argument, how could he, the creator of the theory of the Logos, have resisted the temptation of here putting into the mouth of our Lord that favourite title which He bestowed upon him in the prologue? The most natural gradation would have been: The law calls them gods to whom *the word* came; how much less can I be accused of blasphemy, who am *the Word* itself, when I attribute to myself the title of God! St. John does not, however, yield to this temptation, which in his case did not exist, because he confined himself to recording faithfully what his Master had said. — Jesus designates Himself as *Him whom the Father has sanctified and sent.* The first expression, strictly taken, might be referred to the earthly life of Jesus, and more particularly to certain acts of consecration, such as His miraculous birth, or His baptism. But then, either the expression which follows: *sent into the world,* would have to be applied to His public appearance, to the commencement of His ministry, or we must admit that there is a retrograde movement in the saying—two suppositions which are both very forced. The term, *to send into the world,* naturally refers to a fact anterior to the earthly existence of Jesus, and indicates the mission with which He was entrusted when God confided to Him the task of redemption. The term, *to sanctify,* designates that divine act by which God, before sending Him, specially dedicated Him to this mission. The sending depends upon this dedication, which includes the mandate, the ἐντολή spoken of ver. 18. Comp. 1 Pet. i. 20.

The Father and the Son took counsel together prior to the coming of Jesus into the world; and of this counsel He states the result when He says: *I came down from heaven not to do my own will, but the will of Him that sent me* (vi. 38). How infinitely superior is such a Being to all those to whom the divine word was addressed below! While indicating the contents of the charge brought against Him, Jesus passes on to the direct words: *thou blasphemest.* These vividly reproduced the accusation of the Jews as it was still sounding in His ears. The words which follow: *because I said,* depend not on: *thou blasphemest,* but on: *ye say.* The title, *Son of God,* is here evidently the summary of the statement of ver. 30: *I and the Father are one,* which was the subject of their accusation. Again we see from this example how erroneous it is to regard the title of Son of God as indicating an office, even though the highest of theocratic offices. What blasphemy could this term, understood in this sense, have involved? Could the Jews, who had that very moment addressed to Him the question: "If thou art the Christ, tell us plainly," have regarded it as blasphemy for Him to call Himself the Christ? Jesus here, as usual, includes His Messianic dignity in that which pertains to Him as Son of God. For the former, rightly understood, is but the corollary of the latter. He strives then above all to infuse into the hearts of His hearers the feeling of His deity, certain that the conviction of His Messiahship will naturally flow from it, and that in this connection only it will not be vitiated. Hence follows the conclusion:

Vv. 37–39. The divinity of Jesus.

Vv. 37, 38. "*If I do not the works of my Father, believe me not. But if I do, and you do not believe me, believe*[1] *my works; that ye may know and acknowledge*[2] *that my Father is in me, and that I am in Him.*"[3]—Not only had He uttered nothing that was blasphemous from a scriptural point of view, but He had also stated nothing which was not truth itself, and demonstrated as such before them. Jesus gave to this assertion the

[1] ℵ B D, etc.: πιστευετε; T. R., with A E G, etc.: πιστευσατε.

[2] Instead of και πιστευσητε (*and that you may believe*), which is the reading of T. R. with 13 Mjj. (A Γ, etc.), B L X, some Mnn. and Cop. read και γινωσκητε. ℵ: και πιστευητε. D and It^{plerique} omit this second verb.

[3] ℵ B D L X read εν τω πατρι; T. R. with 12 Mjj.: εν αυτω.

form of an invitation full of kindness. He consented to their not believing Him on His own word, although the testimony of such a Being as Himself carried its proof with it, to those who had ears to hear. But the works which the Father had wrought through Him had been added to His own testimony. If they had not ears, they had at least eyes; and if they were not convinced by His words, they ought at least to be convinced by such works.—The reading of some Alex.: *ἵνα γνῶτε καὶ γινώσκητε*, seems to me preferable: that you may learn to know (*γνῶτε*), and may at length acknowledge (*γινώσκητε*). The union of these two terms expresses the long and painful labour by which this discovery is arrived at, a discovery which ought to have been made at the first glance: *Come and see* (i. 47). There is in this form of expression something humbling, which perfectly harmonizes with the context. But the apparent pleonasm of this reading, whose meaning was imperfectly understood by copyists, caused them to give to the text the more common form which we find in the Received reading: *that you may know and believe.* The words: *the Father in me, and I in the Father,* which point out the contents of this obtained knowledge, recall the declaration of ver. 34 (*we are one*), as well as the title, *Son of God,* ver. 36. But we must beware of finding, as has so frequently been done, in this 38th verse an exact rule for the sense of the two former sayings. Ver. 30 was the direct expression of the personal consciousness which Christ had of Himself. Ver. 38, on the contrary, only states the matter of His consciousness to the extent to which it may and ought to be the object of the believer's intelligence.—In saying: *the Father in me,* Jesus expressed the full communication of the divine fulness to the human being who is the instrument of God on earth. In saying: *I in the Father,* He designated His entire self-abnegation, by which He desired to have no life of His own, but derived all from the fulness and gift of the Father. It was indeed the expression of the unity of the Father and the Son, as it may become the object of *our perception* here below: *that you may know and acknowledge.*

Ver. 39. "*Therefore*[1] *they sought again*[2] *to take Him: but He*

[1] 9 Mjj. (B Ê G, etc.) and 40 Mnn. omit *ουν*.

[2] ℵ D, 10 Mnn. It^{plerique} Vg. and Cop. omit *παλιν*.

escaped out of their hands."—Perhaps the milder form under which Jesus had just repeated the assertion of His divinity may have had the effect of somewhat calming the irritation of His hearers, as they renounced their design of forthwith stoning Him. But while they were devising by what means they might arrest and bring Him before the council for judgment, He succeeded in breaking through the circle which they had formed around Him, and, after joining His disciples, in leaving the temple with them. There is not in the narrative the slightest intimation of a miracle.

It is absolutely impossible to suppose that a subsequent writer, the inventor of the theory of the Logos, would have invented such an argument as that found in this paragraph. How could such an one have put into the mouth of Jesus an argument which, superficially understood, seems to contradict all that he had hitherto made Him affirm with respect to His deity? This mode of discussion evidently bears the impress of having been actually used on the occasion, while it, at the same time, testifies to such a vital understanding of the Old Testament as was possessed by Jesus alone.

Historical Conclusion.—vv. 40–42.

Vv. 40–42. "*And He went away again beyond Jordan, into the place*[1] *where John had at first*[2] *baptized; and there He abode. And many resorted unto Him, and said, John did no miracle: but all things that John said of this man were true. And many believed on Him there.*"[3]—As we have already remarked, this sojourn in Perea, a short time before the last Passover, is also mentioned by the Synoptists (Matt. xix. 1; Mark x. 1; and, in virtue of the parallelism, Luke xviii. 15). Jesus would not have been able to stay long at Jerusalem without the conflict coming to a climax. Hence He quitted the capital, and continuing the tour which had been interrupted by this short journey to the feast of the Dedication, arrived at Perea, where He stayed some time. St. John does not relate any particulars of this sojourn, the Synoptists undoubtedly containing all that was essential. We feel, from the apostle's

[1] ℵ omits the words εις τον τοπον.

[2] ℵ Δ: το πρωτιρον instead of το πρωτον.

[3] 10 Mjj. (ℵ A B D, etc.) make εκει the last word of the verse.

tone, that this brief sojourn was not without its charms for our Lord. For there is a pleasure in finding oneself at the close of a career in the same locality in which it began. Besides, Jesus was now reaping the harvest granted to the faithful labours of His forerunner.—The word *again* (ver. 40) by no means alludes, as Lange thinks, to a supposed journey to Perea between vv. 21, 22, but to that spoken of by St. John, i. 28, when Jesus was at Bethany, near Jordan, with His forerunner. The term τὸ πρῶτον (or, according to the Sinait., τὸ πρότερον) equally recalls those early days with all their serenity and brightness.—The meaning of the testimony given by the believers at Perea to John is: "If John did not work miracles himself, he at least predicted all that would be done by Him whose coming he announced." Thus did the greatness of Him who followed him, and to whom he bore testimony, enhance in their eyes the greatness of John.—Ἐκεῖ, *there*, ought certainly to be placed quite at the end of the verse. The word is emphatic, for the faith which was so quickly developed in Perea formed a striking contrast with the persevering and increasing unbelief of the inhabitants of Judea, as reported in the preceding chapters. This paragraph then forms, as Luthardt observes, the last item in the grand act of accusation brought against the Jews by this part of the Gospel.

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